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TO EVERY MEMBER

BE SURE TO READ THE SPECIAL LETTER ON THE NEXT PAGE

COMMISSION ON THE INVESTIGATION OF THE RELIGIOUS LIFE OF CHILDREN

3041 Broadway, New York, N. Y.

Dear Friend:

I have been asked by the Commission on Religious Development to bring to your especial attention the article in the February issue of RELIGIOUS EDUCATION entitled "Co-operative Study of the Religious Life of Children."* This article represents a proposal of far-reaching possibilities. It is distinctly "co-operative". Its success depends upon the initiative and the persistence of parents, teachers, superintendents, directors, pastors, and everyone else who has opportunity and ability to observe children or who can enlist the intelligent service of others. The Commission is ready to do its part in acting as a clearing house for the observers.

Please get out the magazine (February, 1916) and read the proposal of the Commission, on page 28, and do what you can to forward this essential enterprise.

Cordially yours,

HUGH HARTSHORNE,

Chairman of the Commission.

*This article has been reprinted in pamphlet form; copies may be obtained upon request to the office of The Religious Education Association, 332 So. Michigan Ave., Chicago, Illinois.

PRESENT LEGAL STATUS

NEW AND PROPOSED LEGISLATION CONCERNING RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

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University.*

No law has ever been passed by any state legislature specifically excluding the Bible by name from use in the public schools. In about one-half the states legislation exists forbidding the use of any books in the public schools which are calculated to favor the religious tenets of any particular religious sect, leaving it to the courts to determine in any particular case whether or not a given book is sectarian in its teachings. About ten states have provided by law that the Bible shall not be excluded from the public schools and still others either by specific legislation have made its use in the public schools to depend upon the wishes of local school authorities or else in the absence of prohibitive legislation have in practice left the matter to local discretion. In most of the state constitutions it is forbidden either to give sectarian religious instruction in public schools or to divert state funds to the support of sectarian schools. In this connection the constitution of Mississippi provides that such exclusion of sectarian teaching shall not be construed to exclude the use of the Bible in the public schools.

But few of the above citations are new. Most of them date back fifteen years or more for their enactment. There is but little new legislation on this subject, if by this term we limit our consideration to the enactments of the last two or three legislative sessions. Of proposed legislation there is practically no end. I shall limit myself to the enumeration of some instances of legislation within the last five years either by state legislatures or other state authorities and to some significant but unsuccessful attempts in the same period to secure action by these same authorities favorable to making religion a part of public education.

AGITATION FOR STATE LEGISLATION

A little over a year ago the State Association of High School Teachers assembled at Ontario, *California*, passed a resolution favoring the North Dakota plan of credit toward graduation for Bible study by pupils of the high schools of the state.

Early in 1915 there was introduced into the California legislature a bill allowing the use in the public schools of chapters from the Bible for their literary excellence. (H.B.340.) Two constitutional amendments seeking to pave the way for the use of the Bible in the public schools were likewise introduced. (H.B.23 and 24.) The Parents and Teachers Association of Long Beach petitioned the legislature in favor of the passage of Bill No. 430. (H.J.1915, p.874.)

Some thirty-four churches and religious societies, Protestant, petitioned in favor of proposed constitutional amendment No. 24. (H.J.1915, p.563.) The Roman Catholic people of Galt and Oak Grove submitted a protest against amendment No. 24. (H.J.1915, p.565.) The Redlands Ministers' Association, Protestant, petitioned in favor of amendment No. 24. (H.J.1915, p.693.) The Los Angeles Council of Jewish Women protested against constitutional amendment No. 24 on the grounds that they were opposed to the use of public funds in behalf of any sect or religion. (H.J.1915, p.607.) The Woman's Christian Temperance Union of San Diego county petitioned in favor of the proposed constitutional amendment No. 24. (H.J.1915, p.1334.)

The California legislature refused to take favorable action upon any of the proposed measures.

The State Superintendent of Public Instruction reports that during the past few months a goodly number of persons have been in his office to propose various plans for introducing Bible reading or study into the public schools. The State Sunday School Association has been especially interested and active in this regard. Under the present law the state superintendent considers it unwarranted. To an inquiry from the superintendent of Ventura county asking if it would not be possible to introduce the North Dakota plan in California, he replied, August first, 1915, that it could not be done; that the schools were presumed to be for Christians and unbelievers alike and that the law was against anything that might have a sectarian flavor.

In the State of *New York* there has been wide-spread agitation over the subject of Bible reading in the public schools within recent years.

In 1910 there was introduced into the assembly a bill, No. A. 715, providing that school districts should not receive public school moneys if religious doctrines of any particular sect were taught. It was provided, however, that this was not to prohibit the reading of the Holy Bible. The bill was referred to the committee on public education which never reported on it.

In 1911 there was introduced into the senate a bill, No. S. 1675, amending the penal law by adding a new section, No. 495, prohibiting the teaching of religious principles to children under the age of sixteen years without the consent of parents or guardians. This bill was referred to the committee on codes which never reported it out. A companion bill suffered the same fate in the assembly.

At the session of 1914 a bill (No. A. 697) was introduced into the assembly adding a new section to the education law, No. 568, requiring that at least ten verses from the Holy Bible should be read without comment at the opening of every public school upon every school day by the teacher in charge or by any teacher under her direction. Upon failure to read the Bible, any teacher was to be removed. This bill was referred to the Public Education Committee which reported adversely upon it. The report was adopted.

At the session of 1915 a bill (No. A. 313) was introduced into the assembly adding a new section, No. 568, to the education law. It provided that at least ten verses from the Holy Bible should be read or caused to be read without sectarian comment at the opening of every public school upon every school day by the teacher in charge; or by other teachers under her direction. Provided further that upon written request of the parent, a pupil should be excused from attendance during such bible reading. Any teacher failing or omitting so to do *should* upon charges preferred and proven before the governing board of the school district be discharged. First, the last sentence of this bill was amended so as to read that any teacher failing or omitting so to do *might* upon charges preferred and proven before the governing board of the school district be discharged. Then on third reading the bill was amended so as to read as follows: "Selections for scripture reading. The commissioner of education shall appoint, upon the unanimous approval of the board of regents, a committee of seven, representing various religious faiths, who shall make a list of bible references for use in the public schools. This committee shall make a report of such selections to the commissioner of education within a year from the date of its appointment. The commissioner of education shall transmit such report to the board of regents at its first meeting after receipt of such report. If such report is approved by the board of regents, the commissioner of education shall cause to be printed a leaflet containing such bible references, and a copy thereof to be placed in each public school of the state, from which one or more selections shall be

read each morning at the opening of each public school of the state." This again was further amended by adding to the last sentence:—"when directed by the local school authorities." In this form it was finally recommitted and lost. (No. A. 313, 756, 1974, 2128.) A companion bill was introduced in the senate and after a strenuous fight was finally lost. (No. S. 169, 553, 1731.)

The public school committees of the assembly and the senate of the New York legislature of 1915 to which were referred the immediately above mentioned bills in their original form, providing for compulsory daily reading of ten verses of scripture in all schools of the state, by the teachers thereof, under penalty of dismissal for failure to do so, sought the advice of the commissioner of the state of New York. His advice is found in the following communication, addressed to the respective chairmen of the Senate and the assembly committees on Public Education, under date of March 9, 1915:

"DEAR SIRS: Having been informed of the wish of your Honorable Committees to know the attitude of the State Education Department toward the bill providing for the compulsory reading of the Bible in the public schools, I conferred informally with the members of the Board of Regents at their meeting last week. That body, of distinguished membership, includes, as you are aware, men of varying religious and political beliefs. Indeed, it is and has been thought desirable that the personnel of the Board should recognize such differences. In order, however, to minister in the highest degree to that which is their common and supreme interest, the public schools of the State, they are careful to refrain from anything that could advance or give preference to the policies of any political party or the tenets and teachings of any religious organization. Such a policy has restrained the Board of Regents from making any official utterance in regard to this measure now under legislative consideration.

"And a Commissioner of Education is under like responsibility. He would not be true to the peculiar obligation of his office (which carries him to the very borders, though indistinct, of that field which, under the theory of our government, the State is not to enter), if he were to take advantage of the nearness and indistinctness in allowing any partisan or sectarian ends to be furthered, however high his motive. A State giving welcome to all creeds, can not in its public schools, which it taxes all to support and which it wishes the children of all to enter, impose any religious teaching without contravening the very principle of freedom that is at the foundation of this republic of diverse traditions, tongues and creeds. And even if it could without violence to this principle do so, there would be danger of engendering hatreds which might outweigh or defeat all the good sought to be achieved.

"But I have a positive suggestion to make, out of my sympathy with what is thought to be the honest and worthy purpose of this bill (namely the imparting of moral instruction), a suggestion growing out of my long and varied experience, and entirely in harmony, as I believe, with the attitude of the Board of Regents. I offer it hoping that it may intimate a way to prevent sectarian bitterness at the doors of our schools, where the children will hear and not forget, a way through which we can all, though of varying views, be united in vigorous support of a common policy and enable to keep all that is possible of that moral heritage from which our varied western civilizations have been nourished. I make this suggestion hoping that it may not only meet this present situation, but may also be a step in the direction of a more cordial cooperation between the two forces, the church and the public school, both making for the good of society, but expressing themselves in rigidly independent and separate organization.

"This suggestion is that the bill be so amended as to require the State

Board of Regents or the State Commissioner of Education, upon the unanimous approval of the Board of Regents, to appoint a committee representing various religious faiths, who shall make selections from the Bible, or from the Bible and other sources, for the contemplated use in the public schools. With the sanction of such a representative body, a compulsory measure would not, in my judgment, be necessary.

"I suggest as an alternative that the Legislature appoint such a committee to report at the next session.

"The first suggestion is made in intimation of a willingness to undertake this task for the State. Respectfully yours, John T. Finley."

That his advice was heeded by the committees is easily seen by comparing the bill in its original form with the form as finally submitted by the committee.

A public hearing on the merits of this bill as originally framed resulted in packing the committee rooms with representatives of various sects. The debates were spirited, heated and bitter. In general the move might be characterized as a Protestant one, though some Protestants united with Jews, Catholics, and others in opposition. (See N. Y. papers Feb. 17, 1915.)

In *Massachusetts* there has been for some time considerable agitation going on especially by the non-protestant elements of the population over the relation of the state and church-controlled educational institutions. The state constitution as amended in 1855 safe-guarded the public school revenues against diversion to sectarian schools. Other revenues of the state have from time to time however been granted by the state legislature to various religiously controlled charitable and educational institutions. Both Catholics and Protestants have from time to time benefited thereby. (See House Document 1915, No. 1995 appended.) With the growth of parochial schools in recent years claims have become more and more persistent that public revenues should be granted to them. This has resulted finally in the adoption by the state legislature in January, 1915, of a constitutional amendment which reads as follows:

"No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the state or any county, city, town, village or other civil division use its property or credit or any money raised by taxation or otherwise, or authorize either to be used, for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination or religious society, or any institution, school, society or undertaking which is wholly or in part under sectarian or ecclesiastical control."

This amendment is now before the people of the state for their decision. Its adoption would prevent the continuance of

the long established practice of legislative grants to church-controlled education and charitable institutions, and also effectually block any state or local appropriations of public money to parochial schools. On these latter grounds it is bitterly opposed by the Roman Catholic people of the state.

So far as systematic non-sectarian religious instruction in the public schools of this state is concerned there has been some thought and some attempts at agreement upon a program of action. To date, however, the Protestant forces interested therein seem to be unable to so harmonize their views as to enable them to agree upon any definite plan of action, to say nothing of agreement among Protestants, Jews, and Roman Catholics.

At the last session of the legislature of *Ohio* there were introduced in the assembly two bills, No. 526 and No. 540, having to do with Bible reading in the schools, the first making it permissive and the second making it compulsory. In addition the first provided that boards of education might give credit for Bible study done at home, and might excuse children from school either one-half day in the week or one period every day for the purpose of attending religious instruction in their respective churches or synagogues. The penalty to be imposed upon any teacher for not reading the ten verses required by Bill No. 540 was dismissal from her position. There was wide-spread and acrimonious discussion of these two bills. Both were defeated. To-day any board of education in *Ohio* may require the Bible to be read in its schools.

In *Pennsylvania* a law was passed in May, 1913, making it compulsory upon every teacher in a public school to read not less than ten verses from the Bible daily before her school without comment. Failure to do so makes the teacher subject to dismissal. This law is very similar in wording to recently proposed laws in *Ohio* and *New York* which were defeated.

There is in *Pittsburgh* an organization known as the National Reform Association whose purpose is to foster the use of the Bible in the public schools and instruction in non-sectarian religion. It publishes considerable pamphlet literature having these purposes in view.

A GENERAL VIEW OF THE MOVEMENT FOR CORRELATING RELIGIOUS EDUCATION WITH PUBLIC INSTRUCTION

GEORGE A. COE

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Effort to incorporate religious education into a general plan that takes account of the pupil's membership in the day school has taken on the proportions of a "movement." It includes, as a matter of fact, several coincident plans and experiments. Most prominent in the public eye at this moment is an experiment by certain churches at Gary, Indiana. It was occasioned in the first instance by the adoption by the public schools of a peculiar time schedule. Here the movement for correlation concerns the fitting together of two time schedules, that of a church, and that of a public school. In several states another type of correlation has been started or attempted. It consists in giving credits in the public school system for biblical knowledge acquired outside this system. Finally, effort is being made to secure or protect the use of the Bible in the public school itself.

Recent attempts to secure new legislation concerning religion in the schools will be dealt with in detail in an article by Professor Samuel Winsor Brown. One of the large religious denominations, as appears from Miss Lynch's article, has recently committed itself to the principle that the teaching of religion lies within the province of the state school, and that the use of the Bible therein must not be forbidden. The National Education Association recently consented to administer a prize fund for an essay on a plan for religious instruction in the public schools.

Whether facts like these indicate any strong tendency to reverse the current of our educational history should be well considered. Having progressively reduced the religious functions of the state, and having by legislation and by judicial decision built up a great barrier against sectarian divisions in our public schools, are we now to restore religious functions, and if so how are we to guard against the bane of religious controversy?

All in all, it does not seem probable that a reverse current has set in. (1) The opposing religious bodies are still watchful of one another. No workable plan for increasing the religious functions in the public schools is likely to be agreed upon. (2) The argument

for teaching the Bible in the public schools on the ground of its literary merits seems to have had little weight, partly because it has been advanced by religionists from evidently religious motives, and partly because no way appears for teaching the literary significance of the Scriptures in the absence of appreciation for the religious life that they portray. (3) The forces that are devoting themselves most assiduously to the reform of religious education are rarely if ever eager to commit religious functions to the state. The demand that the public schools provide religious education proceeds in large measure from persons who feel that something needs to be done, but have not yet become absorbed in the details of the reconstruction that is already under way within the churches.

Far more significant than all these efforts to have the public schools teach religion, is the strong movement to have the public schools credit toward graduation religious studies pursued elsewhere. The movement appears to have started at Greeley, Colorado, where the Teachers College, a part of the state school system, recognizes credentials brought from certain local church classes exactly as credentials from other normal schools are recognized, except that: (1) A representative of the Faculty must approve the textbook. (2) The teacher, though nominated by the superintendent of the Sunday school, must be approved by this representative of the Faculty. (3) To him must be submitted not only the student's record, but also his note-book and a short thesis covering some piece of independent study. This plan, which has been in operation for some five years, does not involve any of these things: Teaching of religion by the state; the use of state funds for the teaching of religion; the teaching of religion upon state property; the imposition of religious requirements upon students. *Forty-seven per cent of the students of the college are recently reported as being members of the classes. Three significant results have been noticed: (1) The percentage of students in the present classes is far larger than that under the old system of Bible study in the Christian Associations and in the miscellaneous Sunday-school classes. (2) The influence of former students is beginning to be felt in various communities of the state in the direction of higher standards for the Sunday school. (3) The Bible and the religious life are coming to have more recognition as belonging to a reasonable life.

One feature of the Greeley plan deserves peculiar emphasis, namely, the care taken to maintain high standards as to teachers,

*The history and the methods are given in some detail in Bulletin of the State Teachers College of Colorado, Series XIV, No. 7, March, 1915.

textbooks, and pupils' work. This principle has been accepted in the recent extension of the credit principle to the high schools of the State of Colorado. The plan, mutually accepted by the State Teachers Association and the State Sunday School Association, provides that the standards of the North Central Association of Colleges and Secondary Schools must be maintained by any Sunday-school class whose pupils are to be eligible for credit. This implies, among other things, that the teachers must have scholastic attainments equivalent to graduation from a college, and that they shall have had special training in the subjects that they teach. The latter requirement has caused delay, for it has been necessary to provide training courses for prospective teachers before the plan could be put into operation.

Antedating this high-school movement in Colorado is a parallel, but in important respects different, movement that started in North Dakota. Since it is the earliest and most widespread of the schemes for high-school credit for biblical knowledge, an extended account of it by Professor Vernon P. Squires, who originated the plan and has engineered its application, was published in *Religious Education* for February. For the full and proper evaluation of this plan, the following items will need to be weighed: (1) Extraordinary care has been taken not to transgress in either letter or spirit the accepted principles of the state with respect to the relation of the schools to religion. No requirement of religion, no state teaching of religion, no use of state funds or of state property for religion—these rules are observed here, as at Greeley. (2) The application of these rules has involved the adoption of the following limitations with respect to the knowledge that is tested for credit: No questions that concern religion are asked, and none that concern historical criticism (such as, Who wrote the Pentateuch?). (3) Whereas the Colorado plan lays primary emphasis upon good teaching, refusing even to consider a student whose teacher does not measure up to a high standard, the North Dakota plan provides merely for a formal examination regardless of how the preparation has been made. It is distinctly understood that the candidate may determine this matter for himself, even preparing himself in private if he chooses to do so. (4) It is clear, however, that the Sunday-school class is expected to be, and is, the chief means for this preparation. As might be expected, this situation is proving to be stimulating to the Sunday schools. They are now obliged to compare their own methods with those of the high schools, and they have the pride or the chagrin of having their representatives pass or fail in the examinations.

The North Dakota plan is spreading to other states. In Indiana over twenty cities and towns have adopted it, and, as in North Dakota, classes of Protestants, Catholics, and Jews have been organized.

In the State of Washington over 30 high schools are giving credit for Bible study, most of them using the North Dakota plan. Last May 173 pupils of the Spokane high schools took the examination, and 129 of them passed. The Tacoma Board of School Directors has authorized high school credit for Bible study that follows either the published outlines prepared by a committee of the Tacoma Ministerial Alliance or the International Graded Lessons for the high school age, or any course approved by the Superintendent and Board of Directors which is of equal educational merit and requires an equal amount of work.

It is interesting, and important, to follow these plans into their details. Thus, at Spokane the tests are conducted in the high schools under the auspices of the English department. An official letter says that "The tests relate only to the literary and historical aspects of the Bible." On the other hand, it is said of the Tacoma plan (in the outline of the Ministerial Alliance course in Old Testament History) that "The lesson material is not selected nor prepared from either the traditional or the historical methods of approach, nor from any other standpoint save that of religious education." Again, the method of testing the pupil's work varies. In Spokane as in North Dakota everything seems to hang upon an examination set by the high school. In Tacoma, however, the credit is granted to pupils who make a final grade of at least seventy obtained by averaging the grade given for class work (in the Sunday school) with the grade made on an examination conducted in the high school by a high school examiner. Pupils are admitted to the examinations only on recommendation of class teachers who at the end of each semester send to the principals the names and class grades of pupils recommended for examination, accompanied by certificates stating that an accurate record of attendance, lesson preparation, recitation, and conduct has been kept, and that these are satisfactory.

Birmingham, Alabama, has adopted a sweeping plan for credits in both the high school and the elementary schools for work done as a member of an organized Sunday school or Bible-study class in the study of the Bible, Fundamentals of Religious Doctrine and Practice, or the History of the World's Religious and Moral Progress under approved and qualified teachers. The credit is conditioned not upon examination, but solely upon a certificate of attendance,

diligence, faithfulness, and deportment. In the high school the credit is applied in the English department; in the elementary school to the pupil's general average standing in all his regular school studies.

The experience of Austin, Texas, contains a possible hint as to some of the conditions of successful co-operation between the churches and the high schools. In the summer of 1914 a plan similar to that of Colorado was adopted, and it was put into force during the ensuing school year. Teachers who were to conduct recognized Bible courses were required to hold a first grade teacher's certificate, and to be approved by the City Superintendent of Schools, though the appointment was made by the Sunday school. During the year about 200 students enrolled in the various classes, 65 presented themselves for examination, and 16 passed. The reason for this high "mortality" is to be found, without doubt, in the strength of Sunday-school traditions. Successful co-operation with the high school will depend upon conducting the Sunday school so that each pupil will really work.

The State School Board of Virginia on February 2d of this year adopted a plan that requires both class study (outside the high school) and examination by the high school on questions prepared by the State Board.

This outline sketch of the movement can barely mention the problem of curriculum material for classes that lead to credits in either normal school, high school, or elementary school. For the elementary grades no fresh material or outline has appeared. For normal school credits at Greeley such texts as the following have been approved: Chamberlin's *The Hebrew Prophets* and Kent's *The Historical Bible*, supplemented by Cornill's *Prophets of Israel*, and by articles in the *Encyclopaedia Britannica*, the *Catholic Encyclopaedia*, the *Jewish Encyclopaedia*, and Hasting's *Dictionary of the Bible*. Here, evidently, the methods and the products of scholarly study are frankly assumed. The religious values of Bible study, we may suppose, are sought through scholarship, not by ignoring its problems.

A different conception faces us in the syllabus prepared as a guide for students and classes in North Dakota, and in the outlines used at Spokane and in Indiana, which reproduce the North Dakota syllabus. Here the assumption is made that students of high-school grade can deserve high-school credit for knowing such items as these: The geography of Palestine, the names of the books of the Bible, and the narrative material without historical setting or inter-

pretation. To these is added the memoriter reproduction of some of the great passages. The Tacoma outline is much fuller, and at places it suggests, though somewhat faintly, methods of interpreting some of the narratives. It must be remembered, of course, that these outlines do not directly limit the work of any Sunday-school class, but only the scope of the official examination. Each Sunday school is left free to make what use it will of biblical scholarship and religious values. Nevertheless, there is no stimulus here, as there is at Greeley, to use scholarly texts and reference books. Apparently the high school lends its prestige to the ancient fallacy that we can know the Bible by taking it "just as it stands," which amounts in practice to interpreting it by hearsay or by guess.

The purpose of this statement is not to condemn, but only to indicate the factors that must enter into a sound judgment of the enterprise as a whole. It may well be that stimulus to study even on this level will awaken the Sunday schools as they have not been awakened before, and this awakening may lead to an ultimate raising of the level of Bible study above that represented in the present syllabus. But it will be well to see just where we are at each stage. At present no recognition is given to the intellectual problems that high school students commonly encounter in their attempts to understand the Bible. There is no correlation of the material of biblical instruction with the scientific studies of the high-school curriculum. There is no overt recognition of the moral contrasts, the higher and lower standards of living, represented in the biblical narratives. Much less is there any sign that our current ethical and social problems have their counterparts in biblical literature. Much or little may be done with these things in the Sunday schools; what the high school *recognizes* is simply success in a memory test upon the merest externals. It will be well for observers to be on the lookout with respect to the effect of this standard upon the Sunday schools. Will they, too, lay the stress upon memory, or upon understanding? Upon places and names, or upon human life, with its moral contrasts and struggles, and with its gradual apprehension of God? How many of the Sunday schools will use this non-historical syllabus and non-historical examination—non-religious too—as an opportunity to keep alive anti-critical interpretations of the Bible and merely traditional conceptions of piety? Perhaps none will do this, but in any case the facts will be worth knowing.

The preceding paragraph has to do with the North Dakota syllabus and with reproductions of it. The plan for the Colorado high schools is based upon a different conception of the educational prob-

lem involved. For, whereas, the North Dakota plan aims (directly, at least) at nothing but a certain degree of intelligence concerning the Bible, the controlling conception in Colorado is the growing religious needs of the high-school pupil. That is, a genuine curriculum of specifically religious instruction is here contemplated. For example, the first year's work—for a full four year's course has been outlined—is intended to provide studies of heroes and heroines at a period when interest of this type is intense. Here, as in the case of the State Teachers College at Greeley, the Sunday schools will be stimulated to take up in earnest their own proper task of producing understanding, appreciation, and character. Typical of the textbooks already recommended are the following: "Hebrew Prophets," Chamberlain; "Heroes of the Faith," Gates; "Heroes and Crises of Early Hebrew History," Kent; "Heroes of Israel," Soares.

In February, 1915, a conference on Bible study for public-school credit was held in Chicago. Out of the conference grew a Commission which has discussed the question of standardizing such courses, but has not yet rendered a public report.

One instance is on record of the teaching of biblical history and literature as an elective course in a public high school, that of Lakewood, a residence suburb of Cleveland.* The innovation was made with great deliberation, and care was taken that the course, which was taught by a member of the faculty who had specialized in biblical study, should measure up to high-school standards in every respect. The results, as shown in specimens of pupils' work in the exhibit at the Buffalo Convention of the Religious Education Association, were of a high order. I noted carefully, however, that some of the examination questions concerned the religious meaning of the biblical literature. There was no abstracting of literary or historical externals from the life that expressed itself in the biblical documents. Here is a case in which public funds and public property have been used to teach religion specifically as such without concealments or compromises. It appears that the East Cleveland High School is offering a similar course.

An entirely different type of correlation between religious education and the public-school system has sprung up at Gary, Indiana. It has attracted so much attention, and it has been so widely misunderstood, that the Council of this Association has secured detailed analyses of the entire situation from two independent investigators. One of these analyses, that of the Rev. Arlo A. Brown, is printed

*See RELIGIOUS EDUCATION, June, 1915, pp. 256-259.

in its entirety in the February number of RELIGIOUS EDUCATION. The other, prepared by Mr. L. T. Hites, a student at the University of Chicago, will be drawn upon in this sketch for facts supplementary to those mentioned in Mr. Brown's paper.

Discussion of the Gary experiment in religious education has been clouded by confusions as to fact and as to terminology. In order that we may proceed more economically, the following statements and suggestions are offered:

(1) "The Gary Plan" is a misleading term. There are two Gary plans, the Gary plan of public schools, and the Gary plan of church schools for week-day instruction in religion. Would it not be wise to adopt some such terminology as "Gary plan of public schools" and "Gary plan of church schools"?

(2) Religious instruction is in no way included in the Gary plan of public schools, nor is it given in their buildings.

(3) The public school authorities of Gary do not in any way control, supervise, support, or patronize the church schools. At the outset of the Gary church-school experiment, one of the public schools did keep a record of the attendance of its pupils at the week-day instruction in religion. But at the present time no such records are kept by any Gary public school.

(4) A pupil who is on his way to or from religious instruction is in the custody of his parents, not of the public school.

(5) The public school authorities of Gary have not entered into an agreement with any religious body. A pupil is able to attend religious instruction during schools hours solely because his parents, by written statement, withdraw him for the hour in question from the public school. They may withdraw him at the given hour for other purposes also, as taking a music lesson, or helping with housework.

(6) No credits are given in the Gary public schools for studies pursued in the church schools.

(7) The Gary plan of church schools does not necessarily depend upon the Gary plan of public schools. The only point at which the two plans need to pay any attention to each other concerns the dovetailing of time schedules. Similar dovetailing is possible also with the Ettinger public-school program, a scheme used in certain parts of New York City, for relieving congestion by using a single school building for two relays of pupils. It does not seem hopeless to attempt such modifications of even the traditional schedule as will permit the church school to have pupils of different grades, or groups of grades, at different hours.

(8) The question is sometimes asked whether opportunity has not been given at Gary for ecclesiastical encroachments upon the public schools. A resident of Gary, a person familiar with the situation, informs me that on one occasion a clergyman, upon being invited to address the pupils in one of the public schools, advised all who were of a certain nationality to attend the religious instruction of his particular faith. The impropriety of this act was recognized, however, and no fears appear to be entertained that such errors will occur again.

These facts make clear the scrupulous care with which the relations of the Gary public schools to religion and to religious bodies are now being regulated. At this point there seems to be neither friction nor apprehension in the community. On the contrary, the testimony goes to show that mutual confidence and taking-one-another-for-granted prevail.

Before turning to the internal problems of the Gary church schools, it will be well to note briefly certain accompaniments of the introduction of the Gary public-school plan into certain districts of New York City. The problem of providing religious education for the children of this city is one of enormous difficulty. The rapid growth of the population, the rapid changes in its racial components, and the mobility of certain of its elements, are most baffling. There are hundreds of thousands of persons from six to seventeen years of age who are receiving no systematic religious instruction. In 1914 an inter-church conference of Protestant ministers was called to consider the question of week-day religious instruction. The celebrated example of the Rev. George U. Wenner was before the minds of the ministers and, indeed, Dr. Wenner was himself a member of the conference and of its committee of seven to consider the needs of New York City with respect to religious education. This committee, and ultimately the conference, expressed a conviction that week-day instruction must come, but advised that the most important immediate step is the strengthening of agencies for religious education that are already at work. To this end a permanent interdenominational committee of Protestant ministers was created by the action of the various ministerial associations of the city.

Then came an experiment by the Board of Education with the Gary public-school plan. It is being introduced into a limited number of schools as buildings can be provided, with the possibility of its general adoption if the results are satisfactory. To meet the fresh opportunity for religious instruction that seemed thus to be opening

became the ambition of many persons of the different faiths. It was a common problem of Catholics, Protestants, and Jews. Accordingly, an Interdenominational Committee on Week-Day Religious Instruction, composed of all three elements, was organized, and it is now at work. Further reference to its problems will be made presently. The only point now to be noted is that within this Committee the three elements are working harmoniously toward a definition of conditions under which each of the faiths may give week-day instruction during school hours without entanglement with the civil power.

Within the Committee good feeling prevails. But with the opening of one of the Gary-plan public schools, and the coincident starting of certain denominational classes, there appeared in New York the friction and apprehension that are so markedly absent from the original home of the experiment. It was alleged that public-school equipment had been loaned to a church school, and that ecclesiastics had proselytized at the very gates of a public school. Meetings of protest were held, articles and letter *pro* and *contra* were printed in the daily press, and circulars that called upon the citizens to protect the public schools from sectarianism were distributed upon the street.

For a while it appeared that a large part of the public understood the so-called "Gary plan" to include the introduction of religious instruction into the public-school system. Even when this error was discovered the opposition did not cease. Many citizens hold, it seems, that the inevitable effect of a group of sectarian schools operating in the vicinity of a public school, and with its pupils, will be sectarian discrimination and bitterness among the pupils themselves.

Therefore the Board of Education was asked, through a resolution introduced by one of its members, to forbid the excusing of pupils, as is done at Gary, for their hour of religious instruction. The ground was taken that the state, having assumed control of the pupil for seven hours a day, must not surrender any part of this control. The matter has been referred to a committee of the Board, and there, for the time being, the issue halts.

The future of the whole movement, both Gary plan public school and Gary plan church school, as far as New York City is concerned, is beset with uncertainties. The Board of Education has committed itself to nothing but an experiment in certain districts. Even the experiment meets strong opposition, part of it from within the school system. On the side of the churches there is not only the problem of possible harmony between the various faiths, but also a swarm of problems that concern organization and finance.

Data secured by Miss Dora W. Davis, Secretary of the Interdenominational Committee, concerning week-day religious instruction already being given in New York City reveal the fact that Jews and Catholics are far in the lead of the Protestants in this matter. It will surprise some persons to know that approximately 50,000 Jewish children are receiving such instruction, and that 8,000 Catholic children who do not attend either Sunday school or parochial school are instructed in religion on week days at their churches by 600 volunteers from among the public-school teachers. The protestant Episcopal Church is conducting one week-day school already, and will start another in a few days. One interdenominational school also is about to start. For further details the reader is referred to "Progress in Week-Day Religious Instruction in New York City," printed elsewhere in this issue.

Turning, now, to the internal problems of the week-day experiments in religious education, let us ask first of all whether we have as yet anything that looks like a solution of the problem of religious education for the children of a whole community. In the plan of public-school credits for Bible study the community idea has no distinct place, though one can easily imagine that these experiments will awaken a sense of community need as such. At Gary we find the beginnings of such consciousness. For the entire body of school children is here thought of as the possible sphere of the religious experiment. Nevertheless the enrollment in the week-day classes of the Gary churches is only about one-fifth that of the public schools, the high school included. Among the reasons for this small proportion are the following:

- (1) The failure of the Protestant denominations to unite upon an interdenominational community program. A church school must be near a public school in order that pupils may pass quickly from one to another. But no denomination is strong enough financially to place a school of its own near every public school. Therefore the existing denominational schools are serving only a fraction of their own denominational constituency, to say nothing of the unchurched.

- (2) According to the present scheme, the time that is devoted to religious instruction is taken, in at least a large proportion of cases, from what would otherwise be play time at the public school. Some of the older pupils cannot attend the church school without giving up regular training for school games.

- (3) The Gary church schools have not arisen, for the most part, from a deep conviction of need among the parents, or even among

the local pastors, but rather from the far-sight of denominational leaders and boards of education. In important instances support and control of the school come from outside the community. Therefore, though there is little or no local opposition, some of the conditions for an enthusiastic community movement for all the children of the community are lacking. In fact, instead of a community movement, we have here some small-scale experiments for securing data that may be used in later and more extended enterprises.

Another internal problem is that of organization within the individual church. I have freely used the term "church school" as a designation for each denominational center of week-day instruction. But the name is too large for the present fact. The term "church school" is coming to have the meaning of an educational department in the local church, with unified administration and supervision of all work with children and young people. In Gary we have, on the whole, not the educational reconstruction that "church school" in this sense would imply, but rather the addition of a new activity to churches that are not yet educationally organized. Hence, the relation of the week-day enterprise to the Sunday school varies much from church to church, and in some cases is haphazard. In one church the contrast between the week-day school and the Sunday school is actually undermining the latter. Even the particular function of the week-day school is still obscure. Some persons say, "Let the week-day school give instruction, but let the Sunday school train in worship and in the forms and modes of church life." Others say, "Let the day school be a school of daily religious living, including common worship, the devotional life, active philanthropy and church enterprise, and instruction."

A third internal problem, and a troublesome one, is the curriculum. No published plan of study, it is clear, fits the needs of pupils who attend their church school for two periods during the week and one period on Sunday. In at least three instances experiments looking toward the formation of a curriculum appear to be in progress at Gary. The General Education Board of the Protestant Episcopal Church has furnished for certain grades lessons as yet unpublished. In the Disciples' school the Director, the Rev. Myron T. Settle, has been experimenting with a scheme that includes the Bible, hymns, prayers, Christian doctrine, church history, missions and social service, and church life. In the Methodist school the Rev. Harry Webb Farrington has combined with a systematic but apparently ungraded biblical program two items of marked interest: Specific training in the devotional life, and denominational informa-

tion, both historical and contemporary, both general and local. The whole has aimed directly at preparation of the children for reception into full membership in the church, and to lead them into it.

As far as the accessible data make a judgment possible, the most systematic, carefully planned, and fully supported Protestant experiment in week-day religious instruction appears to be the Demonstration School at St. Mary's Protestant Episcopal Church in New York City, together with a Rural Demonstration School, both of which have been founded and are under the control of a provincial committee of the Episcopal General Board of Religious Education. The purpose of the committee is to apply the known principles of religious education in ordinary parish conditions; to make fresh experiments; to work out relations to the public schools and to the community; to train teachers for church schools, and through the whole to make a contribution to the whole church as well as to the communities and parishes immediately concerned. The curriculum is the unpublished one prepared by the General Board. The relation between the week-day and the Sunday session is, in general, that between instruction and worship, but it is noteworthy that Sunday and week-day activities are those of a single school with unified supervision. In short, here is the beginning of a genuine church school—only the beginning as yet, for the enterprise has just begun. It constitutes an educational experiment station for the entire province (New York and New Jersey), and ultimately for the Church. Further details will be found in "Progress of Week-Day Religious Instruction in New York City."

The purpose of this general view of the movement for correlating religious education with the work of the public schools is simply to disenage the various factors so that each may have its proper weight in determining plans and policies for the future. No one can survey these factors without realizing that extremely important problems are arising. I venture to enumerate some of them:

I. Granted that religious education requires special times and seasons for its own specific uses, what would constitute a satisfactory portion of a week for this purpose in each of the different grades?

II. What part of this desirable amount of time can the churches secure under present conditions, that is, without modification of the program of the public schools?

III. Where modifications of the public-school program are desirable, what safeguards of religious liberty and of civic concord should be set up? Is it wise for the public school to make a religious

classification of its pupils, and to furnish information such as might be contained in lists of pupils who are supposed to be adherents of the different faiths? Should the public school keep a record of the attendance of its pupils upon religious instruction? If so, what may be done with this record and with pupils who are thereby shown to absent themselves from religious instruction? How, if at all, may notices that concern the church schools be given at public schools? Are any safeguards needed to prevent proselytizing by teachers or by outsiders?

IV. Granted that religious education requires week-day sessions, what should be the specific purpose thereof, and how should the week-day work fit into a unified policy for the church school?

V. Granted that present Sunday-school curricula are not adapted in any general way to the demands of such church schools, which of the following would be the best policy for curriculum-making bodies, whether denominational, interdenominational, or independent? (1) Plan week-day courses as such, entirely independent of Sunday courses? (2) Plan week-day studies that shall be supplementary to specific Sunday courses now in use? (3) Plan courses that, being intended for the church school as such, may be expected gradually to supplant mere Sunday-school courses altogether?

VI. Granted that religious education is a community problem, what kinds of co-operation are desirable and practicable between Catholics, Protestants, and Jews?

VII. Granted that Protestant religious education must be conceived in community terms, and that it will require interdenominational week-day schools, (1) What principles shall control and unify the administration and supervision? and (2) What sort of week-day curriculum will be in demand?

VIII. How shall a supply of adequately trained teachers be secured?

IX. Granted that education should be, ideally, a unified whole, should the unifying and co-ordinating agency be the state or the churches? Should the state give credits for religious instruction, or should the churches give credits for public-school studies and training?

PROGRESS OF WEEK-DAY RELIGIOUS INSTRUCTION IN NEW YORK CITY*

In January, 1916, an inquiry made by the Interdenominational Committee on Week-Day Religious Instruction into the week-day instruction now maintained by the various religious bodies in New York elicited the following facts:

The Dutch Reformed Churches are reported to have about 800 pupils in week-day classes, but the type of class is not named.

In 44 Catholic churches 600 women (all public school teachers) are instructing some 8,000 pupils who are not in any Sunday school or parochial school.

About three-fourths of the Jewish children are being reached by a network of schools. Of these 90 are community (Talmud Torah) schools, half connected with synagogues, half managed and financed by lay committees; 600 are private schools, and in addition there are 200 private teachers. The enrollment of pupils is approximately as follows: Community schools, 25,000; private schools, 15,000; under private teachers, 10,000. About three-fourths are boys. Tuition fees are paid which run from \$15 a year to very much higher rates for private instruction. The largest schools have a standard curriculum covering seven years of the child's life, 40 weeks a year, 10 hours a week. The subjects of study include the Bible and the Talmud in Hebrew, Jewish history, the prayer book, ceremonies, music, etc. No attempt is made to relate these schools to the Sunday schools, since very few pupils attend both.

The Episcopal Demonstration School at St. Mary's Church† started work with some grades in March, 1915, and with the other grades in November, 1915. The week-day enrollment is 111; the Sunday enrollment, about 190. A survey is being made of children who cannot come on week days, and separate classes will be organized for them. Twelve of the teachers are women; four teachers are students from the General Theological Seminary. Six teachers are volunteers, ten are paid. The course of study is provided by the General Board of Religious Education. In connection with the school a "model tenement" has been started for the purpose of giving instruction in household work, providing contacts with the mothers of the district, etc. The Demonstration School, it should be noted, has no relation to any public school of the Gary type. Its

*The data here given, furnished by Miss Dora W. Davis, bring down to date her article on "Week-Day Religious Instruction in New York City," which was printed in the December number of RELIGIOUS EDUCATION.

†Described in RELIGIOUS EDUCATION for February, 1916, pp. 62-64.

pupils come from a school of the "Ettinger" type, which has a different time schedule from both the ordinary school and the Gary type. Very shortly, however, an Episcopal school for week-day instruction will start near Public School No. 28, which has been organized upon the Gary plan.

Apart from the celebrated classes maintained by the Rev. George U. Wenner, there appears to be little week-day teaching among the Lutherans of the city except in their parochial schools and in their confirmation classes.

Although returns from other denominations have not yet been received, it is believed that such returns would not materially change the impression that one gets from the facts already recited. It is clear that the week-day work of the Protestants is exceedingly meager, though some of it is promising.

The peculiar problem of the Protestants is that of interdenominational co-operation in community surveys and in the maintenance of week-day schools. It is pleasing to note that one interdenominational school is about to start near the Gary-plan Public School No. 45.

THE "COLORADO PLAN" OF BIBLE STUDY

LORAN D. OSBORN, PH.D.

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What is known as the "Colorado Plan" of Bible Study had its inception at Greeley, Colorado, in September, 1910, under the leadership of Rev. D. D. Forward, then pastor of the Baptist Church in that city. It was soon taken up by the State Sunday School Association, through its College-High School Department, and an effort was made to give the plan a state-wide scope. Co-operation was sought from the Colorado State Teachers' Association, which in November, 1913, passed a series of resolutions, of which the following was the most significant:

"We recommend that this Association approve the strong effort now being made by the churches, the denominational educational departments, and the Colorado State Sunday School Association to elevate the standards of teachings in Sunday schools, to improve their courses of study, and to secure on the part of the pupils the same grade of lesson preparation as is demanded in public school work; that, with this object in view, it commends to the Sunday schools for classes

of high-school grade the recognized standards of the North Central Association of Secondary Schools and Colleges; that, when these standards have been attained, it recommend that high schools give credit for Bible Study of corresponding grade in the Sunday schools, to an extent not to exceed one-fourth unit for each year's work; and that this body appoint a permanent committee to co-operate in prudent and legitimate ways for all the foregoing purposes with a similar committee from the Colorado State Sunday School Association."

These committees formulated a four-year course of study for young people of high school age, as follows:

Course I. Heroes and Leaders of Israel. Ready in detail September, 1914.

Course II. 1st semester. The Friends and Followers of Jesus.
2nd semester. The Life and Labors of Jesus.
Both ready in detail September, 1915.

Course III. 1st semester. Bible History.
2nd semester. Biblical Literature.
Both to be ready in detail September, 1916.

Course IV. Social Institutions: the Social Application of Bible Teachings. To be ready in detail September, 1917.

The first year's work was inaugurated in September, 1914, and the second course was begun with the opening of the present school year last September.

THE PLAN AT WORK

So much for the history of the movement. The plan, more in detail, involves a four years' course of study for young people of high school age, to be of the same grade as the other high school studies and to be correlated with the high school curriculum. The courses are to be taught, however, in the respective churches under conditions that meet the requirements of the North Central Association of Secondary Schools and Colleges. This means that the teachers must be college graduates or the equivalent, that the recitation period must be 45 minutes approximately, that the students shall give adequate preparation to the lesson, and that there shall be an examination at the close of the course under conditions satisfactory to the high school authorities. If these arrangements are complied

with, the high schools are requested to recognize the work with appropriate credit.

It will be seen that the plan does not involve religious education within the public school system itself, but leaves each church free to teach religion in its own way, while at the same time the work is raised to the dignity of high school grade on a par with the other studies in the curriculum. Many of the high schools of the state have taken action in favor of recognizing work done in accordance with the plan, and probably practically all of them would do so if the demand were sufficiently strong.

The enrollment in these courses for the school year 1914-15, so far as I have been able to ascertain, was 615; with classes in Boulder, Brush, Denver, Grand Junction, Greeley, Fort Morgan, Longmont, Montrose, and Pueblo. An examiner was appointed by the State Sunday School Association, and examination questions were prepared and sent to the high school authorities, under whose auspices the examinations were held. The questions and instruction sheet accompanying them are appended hereto. Sixty-three students took the examination for credit, of whom 50 passed with a grade of 75 or more. Other classes took the examination, but not for credit.

In many of the towns where the system was inaugurated, there was also established a Teachers' Training School for the purpose of improving the preparation of Sunday school teachers; but this is not necessarily involved in the plan itself.

In reply to the question concerning the difficulties involved in the practical operation of the plan, I would say that these are chiefly three, those connected with securing teachers, having adequate class room facilities, and getting the students to study. Our Sunday schools are so far behind the times in all of these respects that it is not easy to change the traditional sentiment.

On the other hand, the advantages of the plan are obvious. Religious education is given a place and a recognition on a par with public school education, and the same standards are applied. At the same time, each church is left free to conduct its own work, and the responsibility for religious education is thrown squarely upon the churches, where doubtless it must rest under a system involving the separation of church and state such as maintains in our country. The plan seems to contain genuine possibilities for development of religious education among young people of high school age, while its reflex influence will be felt throughout the entire Sunday School in better standards and more efficient work.

The Instructions for Final Examination on "HEROES AND LEADERS OF ISRAEL" (June, 1915) follow:

1. TIME AND PLACE. The examination should be held at the local High School, immediately following the close of the study as outlined in the Syllabus.

2. GENERAL PLAN. The examination shall be conducted under the direction of the local school authorities, and in accordance with the usual high school standards.

3. QUESTION LISTS. Questions for this Final Examination, approved by the State Committee on Bible Study, will be sent to the Superintendent of Schools or Principal of High School, in sealed envelopes, to be opened only at the beginning of the examination.

An additional copy of the question list is enclosed for the confidential information of the local school official to whom this is sent. To meet local educational standards, any reasonable modification may be made in the list, provided that a copy of such modified list be returned to the state examiners with students' work.

4. ENDORSEMENT. The local school authorities, if they so desire, may require from each student a "written endorsement of the writer from the teacher in charge, superintendent or pastor" (as a report of class attendance and preparation of the lessons) as directed on page 10 of the Teachers' Handbook governing this course of study.

5. PAPERS ANONYMOUS. Each student taking this examination shall be designated by a local number, which, with the name of his town or city, shall be the only identifying mark upon his paper as sent to the state examiners. The local school authorities should retain a list of the writers and their numbers, to ensure a correct return of the papers after grading.

6. MINOR DETAILS. Anything in the conduct of the examination, not herein provided, shall be administered in accordance with the requirements of the local school authorities.

7. FORWARDING PAPERS. Each paper, accompanied by a fee of 25 cents (to be paid by the student or by the Sunday School of which he is a member) shall be forwarded to the secretary of the Sunday School Examiners at Boulder, as named below.

8. GRADING AND RETURN. All papers will be handled promptly by the examiners, and with per cent grades will be returned at the earliest possible date to the Superintendent of Schools from which received, or to such person as he may designate.

REV. RALPH C. McAFEE, Chairman.

HERBERT B. HAYDEN, Secretary.

The examination questions on "HEROES AND LEADERS OF ISRAEL" follow :

June, 1915

Time—Not over two hours. Answer any 10 of the 15.

I. Name in order, and classify in groups, the books of the Old Testament.

II. State the main divisions of Hebrew history, and name a man prominent in each period.

III. Of what interest to us of to-day, is a knowledge of the history of the Hebrew people?

IV. In what part of the world was Hebrew history located? What ancient peoples occupied that region? What modern countries occupy it?

V. Why is Abraham called "The Pioneer"? From which of Noah's sons was he descended? Where was his early home? What journey did he undertake? Why? Give your estimate of his character.

VI. Who was Isaac? Esau? Jacob? Joseph? How many sons had Jacob? Why did they go into Egypt to live?

VII. Who was Moses? Tell of his infancy—his life as a prince—a tragedy that caused exile—the three great periods in his life.

VIII. Tell briefly the story of Ruth and Naomi.

IX. Who was Samuel? Saul? David? Solomon?

X. What caused the division into the two kingdoms, Israel and Judah? Who was the first king in each and what cities were their capitals?

XI. Name four prophets whom we have studied. What was a prophet? What great service was rendered by the prophets of Israel and Judah?

XII. When and by whom were the "ten tribes" of Israel conquered? The people of Judah?

XIII. How long were the people of Judah in captivity? Where? What had Cyrus to do with their return to Jerusalem? Ezra? Nehemiah?

XIV. What was the great work of Judas, "the Jewish Conqueror"? What was the great mission and message of John, "the last prophet of the old dispensation"?

XV. What are some of the great lessons to be learned from a study of Hebrew history? What benefit have you derived from the study?

LUTHERAN PAROCHIAL SCHOOLS

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The Lutheran churches of America differ so widely in customs and methods that it is difficult to present a composite picture that will do justice to any of them. Speaking a dozen languages and inheriting the racial and national characteristics of many peoples, they have not the uniformity which is more easily attained by churches of British or insular origin.

There are 15,000 churches in America whose bond of union is Luther's Catechism and the Augsburg Confession. Of these, in round numbers, 5,000 use the English language, 5,000 the German, and 5,000 the Scandinavian and other languages.

The Parochial School is an inheritance of the Reformation which is relinquished only with reluctance. Nevertheless American conditions have compelled all of the English speaking churches and many of the others to surrender it, retaining its religious features in catechisation or in such week-day instruction in religion as may be given without conflicting with the work of the public school.

Catechisation is universal. Candidates for admission to full communion, including children of thirteen years and over, receive a course of instruction in the fundamentals of the Christian religion. This instruction is given by the pastor on week-days, for from six to nine months of the year.

Catechetics is, nominally at least, a part of the curriculum in all theological seminaries. In some schools it is true the method of instruction has not advanced further than a course of lectures or the use of a textbook on the subject. In others, notably in those of the "Missouri" Synod, the students learn the catechism, Bible Histories and the theory of catechisation, and, in addition to this, for two years they are given practice in actual catechisation.

English churches have practically abandoned the parochial school. Less than 1 per cent maintain parochial schools that are worthy of the name.

Among German churches the "Missouri" Synod leads in its devotion to the parochial school. In 85 per cent of their three thousand (2978) congregations such schools are maintained. There are a hundred thousand (96,287) pupils, instructed by 1097 men and 274 women in 2259 schools. 1192 pastors also teach in these parochial schools. 85 per cent of the children of school age in these churches attend the parochial school.

In New York and the East, however, it must be said that the parochial school is less popular than in the West, and it is difficult to maintain a standard that will compare with that of the public school.

The Synod maintains excellent normal schools and teachers' seminaries where hundreds of young men who will make teaching their life work are trained. These teachers also act as organists and in general constitute an important contribution to the diaconate of the church.

In the thousand (1085) churches of the Ohio Synod, 25 per cent maintain parochial schools and 14 per cent of the children of these churches attend them.

From the other German Synods no reports were obtained.

Of the 1204 churches of the Swedish Synod 410 maintain parochial schools. The percentage of attendance is not reported.

There are 3500 (3446) Norwegian churches. There is reason to believe that the percentage of schools among them is higher than that of the Swedes.

For the Danes, Finlanders, Icelanders, Esthonians, Letts, Lithuanians, Wends, Slovaks and Poles no figures are at hand.

While the chief purpose of the parochial schools is to give instruction in religion, they also acquaint the children with the language and forms of worship of their parents and thus they contribute much to the enrichment of the religious and cultural life of the country.

The virility and fertility of the churches in which parochial schools are found speaks well for the system. Those who maintain them ask no support from the state, but they are ready to make great sacrifices in the interest of a thoroughly Christian education, in the bringing up of their children in the faith and service of Jesus Christ.

When the scarcity of the supply of ministers was discussed a short time ago, Professor Pieper of St. Louis made the proud boast that if a thousand new ministers were required by the Missouri Synod they could all be supplied within a reasonable time from the ranks of the boys in the parochial school.

THE ATTITUDE OF CERTAIN CHURCH COMMUNIONS TOWARD THE TEACHING OF RELIGION IN THE PUBLIC SCHOOLS

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The following statement is the result of an investigation of the official attitude of the denominations included. Opinions, no matter how general among individuals of the denominations, even though of prominent leaders, are not included.

Wherever a southern as well as northern branch of a denomination exists the inquiry includes the northern branch only.

I. *Baptist.* No official declaration has been made. This statement is made upon the authority of the Rev. William E. Chalmers, secretary of the Department of Education of the American Baptist Publication Society, who says that neither the Northern Baptist Convention nor the various State Conventions have officially declared their attitude.*

II. *Congregational.* No official declaration has been made. The authorities for this statement are:

1. The Rev. Hubert C. Herring, General Secretary of the National Council of Congregational Churches, who says that, while the churches are following with interest the plans of Gary and the Credit System of North Dakota, still they are not ready to pass judgment on them. He says that an inquiry into the matter will probably be made at an early date by the Commission on Religious Education.
2. Prof. B. S. Winchester, chairman of the Congregational Commission on Religious Education.†

III. *Disciples of Christ in America.* The Sixth Annual Report of the Bible School Department of the American Christian Missionary Society presented to the Annual Convention, July 1915,

1. Favors reading the Bible in the public school (p.23);
2. Favors the giving of credit toward a High School diploma for Bible Study done in the Bible School (p. 23);

*No official body would have any right to speak for Baptist churches, each church holding to its right to state its position. The historic attitude of these churches in their insistence on the separation of the civil and religious powers is well known. The statement of principles, adopted by the Northern Baptist Convention, and prepared by its Commission on Religious Education, was printed in RELIGIOUS EDUCATION, Dec. 1915, page 567. [Editor.]

†The autonomy of each Congregational church also means, as with the Baptists that no general body has a right to make an official statement.

3. Expresses interest in the Gary plan as an experiment certain to bring national results.

IV. *Protestant Episcopal*. No official statement has been made. Authority: The Rev. Henry Anstice, Secretary of the General Convention of the Protestant Episcopal Church.

V. *Methodist Episcopal*. No official statement appears to have been made. There is no reference to the subject in the Discipline. A search of the Minutes of the General Conferences for the last sixteen years reveals no statement upon it. The conclusion that no official action has been taken is confirmed by the Editor of *The Christian Advocate*, James R. Joy, and by the Rev. H. H. Meyer and the Rev. W. C. Barclay, Editor and Associate Editor, respectively, of Sunday-school publications.

VI. *Presbyterian Church in the United States of America*. An official opinion has been expressed by the acceptance of the Report of the Church's Board of Education, 1915, by the General Assembly.

The Board holds with its Special Committee, instructed to take steps looking toward the solution of the problem of religious instruction for the children of our public schools, as follows (p. 43):

A. The Bible.

1. The right to read the Bible in the public school is inalienable.
2. Christian citizenship should use every legitimate means to safeguard this right.
3. The Bible is not a sectarian book.
4. In a Christian land it is not violating the principle of religious liberty to permit and approve such reaching even if there is a majority of non-Christian and non-Protestants in the school.
5. Laws to compel the reading of the Bible are not desired, but every honorable effort should be made to remove all discriminating legislation.

B. Religion.

1. The public school without religion is a practical failure in respect to securing moral and spiritual values.
2. True citizenship depends on religion.
3. Education without religion is more faulty and futile than religion without education.
4. The school owes to the state moral training in return for financial support. The outstanding place of New England in our American life, her influence upon politics, education and religion, as well as her powerful commercial position, is the direct result of the erection of an educational system uncompromisingly religious since the day when Colonial Massachusetts passed a law requiring the teaching of the principles of religion.
5. Interest is shown in all Christian agencies offering solutions to the question of public school religious instruction of which Bible reading is only a part. Educators are taking interest in the effort to introduce, without sectarian bias, a method of religious instruction for public school children either in connection with the public school course or under direction of the churches. Mention is made of such plans as Gary, Colorado and North Dakota.

The resolutions of the Council of Church Boards is presented to the Assembly in this report.

The resolutions of the committee of the Federal Council of Churches of Christ in America are here incorporated with the remark that, when possible, co-operation between the school and the church is desirable, but that no one solution will meet the problem.

INTERDENOMINATIONAL BODIES

I. *Council of Church Boards of Education, 1915.* Recommendations to Church Boards to carry to their supreme judicatories:

1. Favor legislation to safeguard reading of the Bible in Schools.
2. Favor academic recognition by the public school of work in Bible Study done outside of school hours.
3. Request standardizing bodies in public instruction to define the conditions of academic recognition.
4. Encourage Church and Sunday school to get ready to bear their share.

II. *Federal Council of Churches of Christ in America.* Committee on Correlation between Churches and Public Schools in the Work of Christian Education.

The committee offers a program that emphasizes the educational aspect of the pastor's work.

A plan is offered for the co-operation of Church, School and Home in the matter of week-day instructions as follows:

1. Canvass of churches to secure parents' requests to have their children excused from school for religious instruction.
2. The pastors of the churches, acting as a community unit, to make the request of the school for the release of the children for the equivalent of one-half day per week.
3. This absence is not to retard the pupils.
4. The work of the churches to be in scholastic quality and in quantity on a parity with that given in the same length of time in the public school. The rooms should be suited pedagogically and hygienically for the purpose, and be if possible in a church near the school.

SUMMARY

It is interesting to discover that, while the matter of what is called by some "The Bible in the Schools Movement" is finding wide-spread discussion, still only two of the six denominations in the above list have come to the place of committing themselves to a position on the question, namely Presbyterian and Disciple.

The absence of such official statements has not however hindered individual thought and effort, and prominent leaders in all the denominations have expressed convictions on the question. This has been so general in some cases as to give the impression that there is denominational attitude even though in fact no official statement has been made.

Attention might be called to another fact of interest, that while the individual denominations have been slow in taking official action, they have assumed a quasi-official attitude in the various federations in which they are represented, as may be gathered from the above reports.

The study of the early confessions of faith of the denominations in question reveals no statement of the relation of church and state. The confessions merely urge obedience to the state on the part of members, with the exception of the Westminster confession, which says "The civil magistrate may not assume to himself the administration of the Word and Sacraments." From this standard the Presbyterian position in the present question seems to be a departure.

From "A New History of Methodism" it appears that American Methodism did not take over the English idea of "no national system of education which shall exclude from day school Bible and religious instruction."

THE LUTHERAN ATTITUDE WITH RESPECT TO RELIGION AND THE PUBLIC SCHOOL*

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Specific action by the various Lutheran bodies with respect to the public-school question has concerned chiefly the relation of the parochial school to the state school system. The Philadelphia German Conference of the Ministerium of Pennsylvania, for example, adopted a few years ago seven theses on this subject (*see Lutheran Church Review*, Vol. XXI (April, 1902), p. 238). If this action be compared with the records of the 49th Convention of the Ministerium of Pennsylvania in 1796 (*see Documentary History of Lutheran Ministerium of Pennsylvania*, pp. 285 f.), it will appear that there has been in Pennsylvania a change from opposition to

*At our request Mr. Kieffer made a search for material bearing upon this subject. A summary of his results is here given together with a list of recent publications from Lutheran sources. [Editor.]

public schools to acceptance of the principle that the state has the right to see that all the children are educated.

But the Augsburg Confession, which is organic law in all Lutheran bodies, makes a distinction between the civil and the ecclesiastical jurisdiction (see Articles XVI and XXVII) that applies directly to the public-school question. Jurisdiction of "the ministry of the Word and the sacraments" is carefully reserved to the church and denied to the state. Hence it is that Lutherans neither seek for state appropriations for parochial schools, nor desire to introduce religious instruction into the public schools. It appears, then, that, even in the absence of specific action upon recent proposals with respect to the public schools, the Lutheran bodies have a definite official position upon the principles that are involved.

A perusal of the publications in the following list will show that, though some Lutherans desire to promote the reading of the Bible in the public schools, the general tendency is to oppose every sort of coercion in spiritual matters, and all control thereof by the state.

Greever, W. H. "What the American Nation has a Right to Expect from Lutherans." *American Lutheran Survey*, Vol. I, No. 5, Nov. 23, 1914, p. 17.

Wentz, Abdel Ross. "Lutherans in Political Life in America." *American Lutheran Survey*, Vol. I, No. 5, Nov. 23, 1914, p. 14.

Editorial: "Religious Instruction in the Schools." *American Lutheran Survey*, Vol. I, No. 1, Oct. 26, 1914, p. 10.

Editorial: "Our Defective Public School System." *American Lutheran Survey*, Vol. I, No. 2, Nov. 2, 1914, p. 9.

Editorial: "Religious Instruction and the Public Schools." *American Lutheran Survey*, Vol. I, No. 15, Feb. 1, 1915.

Schuette, Walter E. "Religion and the Schools." *American Lutheran Survey*, Vol. I, No. 16, Feb. 8, 1915.

Greever, W. H. "A Study by Contrast—Luther and Calvin." *American Lutheran Survey*, Vol. I, No. 4, Nov. 16, 1914, p. 13.

Lambert, W. A. *Religious Education*. Boston, R. G. Badger. Reviewed by A. G. Voigt in *American Lutheran Survey*, Vol. III, No. 13, Jan. 9, 1916, p. 617.

Rygh, Geo. T. "The Significance of the Reformation." *American Lutheran Survey*, Vol. III, No. 1, Oct. 27, 1915.

Editorial: In *Lutheran Church Review*, Vol. XV, No. 1, Jan. 1896, pp. 85f.

RELIGIOUS EXERCISES IN PUBLIC SCHOOLS

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Material for this summary has been received from Mr. Harold J. Sheridan who reports for the province of Ontario, and from Mr. L. W. Kibler whose study included the states of Oklahoma and Arkansas. An effort was made to supplement this material with recent studies already published, but diligent search in the proceedings of both the R. E. A. and the N. E. A. revealed the dearth of literature on this subject.

IN ONTARIO, CANADA

The report on Religious Exercises in the Public Schools of Ontario may be summarized as follows:

1. *Legal provisions.* (a) Every public school must be opened with the reading of the Scriptures and the repeating of the Lord's prayer, and be closed with the Lord's prayer or the prayer authorized by the Board of Education.

(b) The parts of the Scriptures to be read may be taken from the book of selections adopted by the Department of Education for that purpose, or from the Bible, or from the list of the Selected Scripture Readings of the International Bible Reading Association, as the local Board by resolution may direct.

(c) The Board may also order the reading of the Scriptures by pupils and teachers daily at the closing of the schools, and, in addition the repeating of the Ten Commandments at least once a week and the memorization of passages selected by the Principal from the Bible.

In the administration of the above legal provisions the Department of Education distributes the selected Scripture readings of the International Bible Readers Association, supplies a book of selections for teachers who care to use it, and requires an official report from each teacher stating whether or not the schools have been opened and closed with prayer, and whether the Bible or the Scripture selections were used.

The most recent report of the Minister of Education shows that 45.87 per cent of the schools used the authorized Scripture selections; 70.94 per cent used the Bible, and 94.61 per cent were opened and closed with prayer.

2. *Method of Conducting Exercises.* The method of conducting the required religious exercises varies with different schools and

with different teachers. Most of the teachers value the exercises very highly and conduct them in such a manner as to produce a favorable response from the pupils; other teachers conduct the exercises in a perfunctory and lifeless manner with a harmful reaction upon the pupils.

Many of the teachers encourage the pupils to bring their own Bibles to school. In such cases the reading is usually in concert or alternately. To avoid sectarian differences teachers are expected to refrain from comment upon the passages read. Some teachers add singing to the opening exercises and for this purpose use is often made of a hymn. A fair average of the amount of time given to the religious exercises in an Ontario school room would probably be not less than ten minutes each day.

The conditions in Ontario, where the law demands definite religious exercises daily, are in sharp contrast with the conditions in Oklahoma and Arkansas where the statutes providing against sectarian teaching are most easily complied with by ignoring religious instruction altogether.

IN OKLAHOMA AND ARKANSAS

Acting under the direction of the department of education of the University of Oklahoma, Mr. Kibler sent a question circular dealing with the problems of this report to 475 Oklahoma schools and 300 Arkansas schools. No blanks were sent to schools employing fewer than five teachers in addition to the principal or superintendent. No attempt was made to investigate the one-room village and rural schools.

Replies were received from 160 of the 475 Oklahoma schools, and 45 of the 300 Arkansas schools. The replies are territorially representative in that they came from nearly every county of both states. It is safe to assume that schools making no response had little interest in the subject under discussion. The conditions in the two states are so nearly alike that no attempt will be made to distinguish between them in this summary. The following are the significant facts.

1. Two hundred five out of 775 schools reported.
2. Of the 205 schools reporting, 182 have religious exercises and 23 do not have such exercises. The reasons assigned for holding religious exercises are as follows: for religious training, 80; for moral training, 65; to give variation to the day's program, 2; to provide unity of program, 3; to provide a place for general an-

nouncements, 2; for general influence upon the school, 2. Reasons assigned for not holding religious exercises were as follows: It is the business of the church, 1; religious prejudice, 14; no auditorium, 4; not customary, 1; mixed community, 1; no special value in such services, 3.

3. The amount of time devoted to religious exercises was not clearly revealed by the reports. A very few schools report daily exercises; eight schools hold semi-weekly exercises, and seventeen schools report weekly sessions. Thirty-eight schools report services of less than fifteen minutes in length; forty-nine hold services from fifteen to twenty minutes; eighty-four from twenty to thirty minutes, and twenty from thirty minutes to one hour. When sessions are held but once or twice a week a longer period is used, special speakers, and special music consuming the greater portion of the time.

4. The contents of the program of worship include music, Bible reading, talks, prayer, short stories, etc. The singing is a combination of concert, solos, duets and quartettes. In schools having a special teacher or department of music the exercises are more varied than in the smaller schools. One hundred sixty-two schools have Bible reading; 150 have prayer; 22 have prayer and benediction; 160 have talks by clergymen, business or professional men, and teachers; 6 have short stories; 9 orchestra or victrola music, and 8 use the time for debates, drills or readings.

5. Hymns, national airs and popular songs are combined in most schools. One hundred four schools use hymns, 154 use national airs, and 75 use popular songs. *One Hundred and One Best Songs* and *Songs We Like to Sing* are the two books most commonly used. Other books, listed in the order of their popularity are: *Assembly Hymn and Song Collection*, *The New Evangel*, *Revival Hymns* and *Pentacostal Hymns*.

The songs most commonly used, listed in the order of their popularity as indicated in the replies received, are: *America*; *Battle Hymn of the Republic*; *Tramp, Tramp, Tramp*; *Star Spangled Banner*; *Oklahoma*; *Dixie*; *Flow Gently Sweet Afton*; *Santa Lucia*; *Come Thou Almighty King*; *Lovely Night*; *O'er the Waters Gliding*; *Italia*; *Annie Laurie*; *The Anvil Chorus*; *Love's Old Sweet Song*; *My Old Kentucky Home*; *Old Black Joe*; *Juanita*; *Old Oaken Bucket*; *Face to Face*; *Holy, Holy, Holy*; *Lead Kindly Light*; *Bringing in the Sheaves*.

6. The Bible is most frequently used for the reading in the religious exercises of the two states, although historical, literary and

scientific material is frequently introduced. The 205 schools use the different types of material in the following proportion: Bible, 160; Scientific, 35; Literary, 93; Historical, 61. The parts of the Bible most frequently used are indicated by the following figures: Psalms and Proverbs, 35; New Testament, 42; Gospels, 14; Parables, 6; Old Testament stories, 2. It is customary for the teachers in a building to lead the devotional services in turn and each teacher is at liberty to make his own selection of material. This will explain the wide range of material used. The desire to avoid denominational criticism probably has a distinct influence in determining the particular portions selected from the Bible.

7. The response of the pupils to the religious exercises is uniformly satisfactory. Many teachers report that it aids in discipline, others note the attention, interest and behavior of the pupils during the exercises.

8. That sentiment is overwhelmingly in favor of religious exercises in the schools is shown by the following statistics: Superintendents, 180 favorable, 12 unfavorable; Principals, 180 favorable, 10 unfavorable; Teachers, 185 favorable, 8 unfavorable; School Board, 182 favorable, 9 unfavorable; Parents, 178 favorable, 12 unfavorable; Pupils, 178 favorable, 12 unfavorable.

From the foregoing reports which may be said to represent the territory in which religious exercises are compulsory and the territory where such services are left to the discretion of the individual teachers, we may perhaps draw the following conclusions:

1. Religious exercises in the public schools are a valuable and a practical source of religious training. It is possible to organize and plan such exercises so that they will have definite religious value and still be without offense to patrons of diversified religious convictions.

2. Where the content of the religious services is determined by law there is a tendency to formal and perfunctory services, which must be overcome by enriching and vitalizing the material prescribed by statute. Where the material is determined by custom, or by the whims or interests of pupils or teachers it often degenerates into mere entertainment valuable for relaxation from regular school duties, or into a mongrel combination of prayer, anthem, and athletic "pep" meeting with the brass band and school yells.

3. No conscious effort seems to have been made to build a graded, progressive series of devotional exercises, carefully planned to promote the religious and moral growth of public school pupils.

4. No effort seems to have been made to carry the curriculum

material over into the devotional period; and no effort is reported to relate the devotional period to the current character problems of the school. We seem to be failing to use a valuable opportunity to cultivate the positive and profound emotional factors that operate in the control of conduct.

5. It is evident from the report from Oklahoma and Arkansas that public school teachers are overcautious regarding religious services in their schools. When the material is properly selected teachers can introduce religious exercises into any community without fear of unfavorable reaction from patrons.

6. The chaotic state of opinion with reference to many aspects of this problem, and the evident fact that religion is letting one of its most valuable agencies go by default, justifies the writer in recommending that a commission be appointed by the Religious Education Association to prepare suggestive programs of worship for the public schools and to compile a bibliography of program material including music, art, literature, with general directions for its selection and use in the various departments of the public schools.

SIGNS OF GROWING DEMOCRACY IN EDUCATION

The report of the Bureau of Education indicates a real increase during the year in progress toward that equality of educational opportunity which is essential in a democracy. This is indicated, declares Commissioner Claxton, in his introduction to the Report, in "greater interest in the health and care of young children and in a better type of home education; in the revival of interest in the kindergarten as an integral part of the public school system; in increased appropriations for longer terms and better salaries for teachers, particularly in rural communities where school terms have been short and salaries of teachers have been small; in the enactment of school attendance laws in some of the States which have not until now had such laws; in the adoption of the larger unit of administration of rural schools in several States; in the raising of standards of required preparation for teachers in some States and in the extension of the means of preparing teachers in normal schools, in departments of education in colleges, and especially in teacher-training classes in high schools; in the increased attendance in high schools; and in the differentiation of work and the adjustment of courses of study in schools of all grades to meet the needs of children of varying ability and the vocational life of the communities."

RELIGIOUS EDUCATION AND THE PRESENT WORLD SITUATION*

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One of the impressive results of the present war is the compelling power it has for making men think in world terms. All discussion of politics, of business, of education, now-a-days goes but a short way before it comes into the lurid light of this cataclysm, and from that on it proceeds in larger terms and with a wider significance.

The matters that interest us at this moment are those connected with our work as educators working in the field of religion. What change is the war effecting in our field? What new elements is it introducing into our problems? What new tasks is it setting for us? What service are religious educators prepared to render the world in the new conditions which this war is creating? In the new world which is coming with such terrible pangs are the forces of religion to function? Are we who are profoundly interested in the welfare of mankind and believe in the value of these forces in promoting it, are we to have any significant part in the reconstruction of the world which is impending?

No answer to these questions from a supercilious skepticism or from a blind, optimistic faith is sufficient. For the incurably religious tendency in mankind will protest against the exclusion of religion from the recreative forces of the world, and the stern realities of a smitten and impoverished humanity will refuse to be satisfied with the mere palliatives of an unreasoning faith. Religious education must meet these and similar questions in some large and courageous way, if its part in the reconstruction of the social order is to be a significant one. It may be too early for it to do more at this time than to gird itself for its task, but it must do this. It must be as one who putteth on his armor, not as one who taketh it off.

I. A study of the conditions facing us brings to view certain facts of interest to us in our work as religious educators, and with which we must reckon.

1. We note the universal recognition of the existence of moral and religious forces and of the fact that they function in world affairs.

*The President's Annual Address, delivered at The Chicago Convention, on February 29, 1916.

There is no dearth of books and magazine and newspaper articles on the war, but what interests us at this moment is the almost unanimous ethical and religious note dominating them. There is general agreement that the war is the out-working of conflicting ethical and religious ideals. At the basis of such practical discussions as recruiting and supplying armament lie the religious forces. Back of the material resources of the belligerents and having a far deeper significance are the moral ideas and ideals of the respective nations. It is a conflict between Christ and Corsica. The material resources of empires and the highest achievements of human invention and the furthest attainments of scientific knowledge are being commandeered by great masterful ideas of individual and collective morality. It may be doubted whether the world has ever witnessed a moral struggle on such a gigantic scale. And what is even more startling is the prevalent disposition on the part of all to characterize this conflict as a moral one.

"The real issue is something wider and deeper than between forms of government. It is concerned with the groundwork of human beliefs." ("Ordeal by Battle," p. 181.)

It is apparent that the field in which we work, the forces with which we work are being accorded a significance quite beyond that which has been conventionally allowed them. It is no longer possible to look upon them as having a small or negligible place. Our sphere has been lifted into a prominence that should make us rejoice with trembling.

2. We note the prevailing moral confusion and unrest.

All great calamities jar those who are at ease in Zion. They cast suspicion upon the conventional moral judgments. They set men to asking questions about the ultimate rationality of the universe, the goodness, justice and love of God, the moralization of life, and abiding worth of spiritual values. These questions are intensified and made terribly more serious in the presence of this atrocious assault upon civilization and human well-being. It compels us to recognize the presence of the brute forces in human society, and places a premium upon cruelty, hatred, lust, and every element in character and conduct that we have come to regard as immoral and unspiritual. It makes well nigh impossible a reconciliation of God's goodness with God's world.

We look upon Europe drenched in blood. The vision appals us. We revolt through every part of our moral being and with every voice of our soul we utter our protest. What have the disciples of the Nazarene been about during these centuries since He spake

appealingly of peace and good will? What has become of all the achievements of religion, of all the moral progress of mankind? Where is God?

Does this wreckage of Europe's battlefields contain the shattered fragments of the Christian religion? Is the financial bankruptcy facing these empires but a small part of their bankruptcy, the main portion of which is their moral bankruptcy? Is the cynic right who says of our Christian religion "Its long record of failure is now definitely stamped as final by the war"? Is the sneer utterly meaningless on the face of the man who scoffingly says, "The war is a divine providence for purging Europe of her iniquities"? Have the ethical forces of our civilization broken down before the lower, more primitive, more elemental brute forces?

Of course, we men of religion have entirely satisfactory answers for these questions, and are not of a despairing mind. But we must perceive that their frequency and soberness indicate a serious disturbance of the moral equilibrium. The foundations are being tested, though we are sure they will not be destroyed.

The revulsion from the horrors of war has produced an extreme reaction in favor of peace. There is abroad in the land a desire for peace, an advocacy of peace, that measured by all the standards hitherto accepted among us is unethical, irreligious, as well as irrational and impracticable. But this mad desire for peace, as if it were an ultimate good, betrays such an amount of confusion in moral ideas and ideals as of itself to constitute a severe criticism upon the past ethical and religious teachings and to reveal a large, novel, and difficult field for the moral leaders in the immediate future.

Where does prudence end and cowardice begin? How sincere is the moral revolt at the cruelties and barbarities of war on the part of those who experience no revulsion at the grosser, more inhuman, more debasing cruelties of our industrial system, and who even are willing to reap the profits of the latter for their own comfort and pleasure? What is the goal toward which the evolution of mankind is tending? Is it the highest perfection of the spirit or the security of life and property from the assaults of fellow-man? These are old questions, to which old answers no longer seem satisfactory, and for which the moral and religious leaders must find sufficient answers.

3. We note the appearance of a crass materialism which is openly defiant of spiritual religion and morality.

The materialization of life has gone on at a tremendous rate.

With the rapid multiplication of machinery has come the extension of man's physical powers and his ability to gratify his physical wants. The material world has come under his dominion to a degree not even dreamed of a century ago. He has grown to gigantic proportions physically. But the spiritualization of life has not kept pace with this materialization. Spiritual values have not advanced with material ones.

In the ghastly lights of this world-struggle this process is disclosed so that even the blind may see. The process may be differently interpreted, but it is apparent. Some think the war is a stage in the orderly evolution of a heartless and spiritless universe, while others are equally certain that it is a bit of activity of a heartless and irresistible God. In either case it is a hopeless attitude of mind toward life from which the spiritual values have been eliminated and in which alone are to be found the material ones.

As for our own people, we are in the gravest peril of all the nations of the earth. Europe is destined to get the blessings of chastisement, but we are manifestly to get only the blessings of cash. Europe along with the peace that must surely come will have the fruits of courage, heroism, devotion to high ideals, colossal sacrifices in a great cause, while we will have peace without these fruits and with the results of sordidness, timidity and greed. We are gathering together the riches of the empires of the world, and with them is coming an exalted sense of their worth and an increasing willingness to give in exchange for them our own courage, honor, and spirit of sacrifice. "Let us dwell in peace and fatten on the rest of the world," may reasonably be thought to be the prayer of many Americans, if so be that they pray at all.

This materialization of American life is growing by leaps and bounds. It is becoming more aggressive, and where not more aggressive, certainly more impregnable. It will erect the most formidable barriers to the prosecution of our work of moral and religious education. It also constitutes our most insistent challenge. It increases the difficulties of our task and enhances the glory of it.

Over against this somber picture of our present moral peril is to be placed the bright and refreshing one of the enormous relief work for stricken Europe and Asia, which has revealed the heart of our people and taxed their beneficence. While this outflow of sympathy and helpfulness toward the war-smitten nations is creditable expression of our national character, it does not lessen the force of these sobering facts. Notwithstanding all that may be

said to the praise of our people and their essential moral worth, it yet remains true that there is profound moral unrest and confusion and that a crass materialism is threatening their spirits.

II. This present situation, which I have so inadequately characterized, sets a task for us who believe in the redemptive power of the moral and religious forces. Indeed we are prepared to believe that if there is to be carried forward any effective reconstruction after this devastating war is ended, it must be by a process of education in the region of morals and religion. If this war has been caused by ideas then its results must be removed by ideas. If it is essentially a conflict of ideals, then its end must be marked by the enthronement of those ideals which will make most surely for human betterment and for the greater glory of God. When the warriors have finished their deadly work, the religious teachers must renew their work with redoubled zeal. A larger task is to be ours. One most glorious!

There are three things that we must do:

1. We must furnish some fundamental concepts for correct religious and ethical thinking.

The moral confusion to which reference has been made is too deep-seated to be corrected by palliatives of religious emotionalism or pious exhortation. It demands straight thinking. There is no antagonism between correct thinking and correct living; rather the contrary. When the causes of this war are fully known it is not improbable that the most potent of them will be discovered to be some fundamental misconceptions in religion and morality. It is quite certain that the most effective balm for the hurt of God's suffering children will be right thinking about Him and His relation to men.

Mr. Balfour in his "Theism and Humanism" does not leave us in doubt on this point. He is singularly happy, for example, in presenting a timely conception of the universal relationship of God to human affairs. He shows that humanism without theism loses more than half its value (p. 248), and that any form of theism is defective which does not sustain in every essential part the full circle of human interests (p. 249).

The Bishop of Carlisle in the current Hibbert Journal adopts Mr. Balfour's felicitous phrase, "a departmental deity," as expressing "the dangerous departmentalism to which the Christian religion has been and still is exposed" and which is foreign to its true spirit.

Here we see the religious teachers working at the roots of con-

duct and seeking to give men the right start in living. It is their divinely appointed task. They must set their fellows to thinking right about God and man and their relations, fundamental thinking in the realm of religion and morals. This duty of the religious teacher may not be too forcefully emphasized.

2. We must open the door for the puzzled hearts of men to some vale of spiritual peace.

It is the fine task of the religious leader to speak comfortably to troubled souls. In times of great national distress the delicacy and imperativeness of this task are vastly increased. The Book of Job is not only the greatest epic in human speech, it is also a masterful effort of the genius of a religious teacher to quiet the hearts of men rent by overwhelming calamity. The Book of The Revelation is a steadying, reassuring voice of a religious teacher in the midst of the breaking up of the foundations of established social order and the harrowing by religious persecutors. The testimonies of publishers and book sellers that this Book is to-day attracting more readers than any other book of the Bible, the statement of a publisher to me a few days ago that he had during this last year sold ten thousand copies of a book interpreting the Revelation published ten years ago, goes to show that the hearts of men are troubled and need relief.

Fear has taken hold upon them, lest the foundations are being destroyed. The light that is in them has gone out and they are sitting in darkness. They are asking deep and searching questions of the heart. The religious teacher must have answers for these questions. He must hold aloft his torch of truth until men once more see the road. He must uncover the foundations and show that there is no need for fear.

It is a rude awakening the world has had. Its long sleep and peaceful dreams have come to an end in the awe-full shock of battle. It is for us to point out the promise of a new day. It is for us to dry up the fountain of men's doubts, and fears, and despair, and tears with the hopes, and potency, and joy of a new and richer life.

For lonely graves along the country side,
Where sleep those brave hearts who for others died,
Tell of life's union with the Crucified.

And new light kindles in the mourner's eyes,
Like day-dawn breaking through the rifted skies,
For Life is born of life's self-sacrifice.

3. We must supply moral motive power suitable to the new era. Strenuous times demand powerful motives for conduct. Where old restraints have broken down, new barriers must be erected if the on-rushing tide of moral destruction is to be arrested and converted into channels of beneficence.

Where the motives to right living have been overwhelmed by those which have driven men headlong to the spoliation of human life, it must needs be that other motives be supplied competent to win the victory for the best things of man. Or, if not other motives, then a new use of the old motives so that they may become effective. The depreciated currency of the moral order which is ended by this war will not serve as the coin of the new world now being born. It may be that we are not yet wise enough to know the new sources of power, but we utterly fail to appreciate the tremendous moral significance of the times in which we are living if we think that we may go as we have been going. If our eyes are open, we have a vision, dim it may be and hard to interpret, of a new heaven and a new earth, for "all things are being made new."

It may be too soon to discern the sources of moral power for the new era, but we hazard little in predicting that they will be found in a truer conception of God and of His relation to His children and in a deeper recognition of the social duties. These are the wells that have become choked with the drift and débris of our prosperous, easy, peaceful, nature-conquering days. They must be uncovered, and their pure, life-giving streams be allowed to flow once more and with greater power through our hearts. Men must come to know as they have failed to know thus far that they must have the presence of the Master of life as a reality in their lives. They must be made to understand as they thus far have refused to understand, that the intricacies of the human network, so conspicuously and painfully revealed in these days when all the world is involved in a great catastrophe, require of them that they live for the weal of others, even though they must sacrifice their own.

The motive power for the new era will be found very close to these two perennial fountains of power, the conscious presence of God and the unselfish service for men. To these fountains of power the religious educators must lead their fellows, and therefrom draw unceasingly the refreshment of spirit and the strength of soul which these days demand.

Our task is a heroic one. Angels may envy us. We may tremble. The men who like us are working with the moral and spiritual forces of life are busy about things fundamental to the salvation of the souls of men, to the good order of society, to the progress of civilization, to the establishment of the kingdom of God in the earth.

From us and our fellow-workers throughout the world men must learn that the life is more than meat and the body than raiment; that the science and art of life must dominate the science and art of things; and that the unity of mankind is not a racial, governmental, industrial, or intellectual unity, but a spiritual unity, in which there is one God and Father of us all, and all men are brethren.

ANNUAL REPORT OF THE GENERAL SECRETARY

HENRY FREDERICK COPE, D. D.

Presenting his eleventh annual report your General Secretary pauses to consider how like to the life of a human being is the life of a vital organization. Childhood looks forward to youth as the time when all its troubles will be over, youth looks on to manhood, young manhood to maturity and each stage finds that life means still struggling, toiling, achieving and hoping; doubtless when experience ceases to mean struggle it begins to mean death. Ten years ago we looked forward, not with very high hopes but believing that if we could but breast it around the next corner we would find clear sailing ahead; today we still buffet the wind, we have turned many a corner but we are still looking forward and hoping to turn the next one. Doubtless it is a healthy condition for us even though it does try our patience. We are grateful to know that we are still out at sea; we need not the critic's word for that; we rejoice in it, happy to have escaped internment in some snug harbor of solved problems and accomplished work.

Perhaps this perennial struggle is the reason your secretary has always found it easier in his annual reports to look forward and to call for advance than, as is customary in annual reports, to look backward and recount achievements. We have not been wont to take stock of laurels. Let the simple record of activities in 1915 speak for itself while we remember that the really valuable service, the actual evidences of progress and achievement cannot be statistically tabulated.

STATISTICAL REPORT FOR 1915

I. CONVENTIONS AND CONFERENCES.

Annual Convention, meetings 39, addresses...	79
Pacific Convention, meetings 9, addresses....	26
Local Conferences, 240 (est.) addresses.....	1,000
Public addresses by General Secretary.....	238
Total addresses promoted by R. E. A., over..	1,343

Persons reached by Conferences	150,000
Mileage of General Secretary	43,500

2. PUBLICATIONS.

Total pages of new printed matter.....	894
Total pages of new printed matter circulated.	3,875,800
Magazine, <i>Religious Education</i> , copies.....	19,800
New pamphlets and circulars (29).....	129,000
Old pamphlets and circulars	15,500
Earlier volumes sold	371

Total pieces	164,671
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3. EXHIBIT AND LIBRARY.

Present number of volumes (gain of 372)...	5,051
Pamphlets filed and classified, app.....	7,200

4. BUREAU OF INFORMATION.

Inquiries answered, approx.....	6,000
Pamphlets distributed—R. E. A.....	144,500
Pamphlets distributed—others	28,000

5. CORRESPONDENCE.

Total letter mail.....	20,640
Form letters	6,384
Packages	5,217

32,241

6. ADMINISTRATION.

Salaried workers, 3; Volunteer workers, over.	300
Total expenditures	\$15,875.87

(The complete, audited Treasurer's Report is published at the end of the fiscal year, April 30th.)

We closed the calendar year with liabilities of \$1500.00; but all these were paid off in January and we closed that month with a balance of \$473.44. It must be remembered that our financial year does not close until April 30th.

Together with all other organizations of idealistic service we have experienced trying days. The world struggle has cut off almost our entire foreign membership; in every warring country our people have been lost to us, at least for the present, either through financial disabilities or by the personal exigencies of the struggle. Needless to say we have not discontinued the membership of our friends in Germany, France, Asia Minor and England; but we have lost their financial support. That loss, taken with the conditions on this continent, simply has meant the severest financial strain we have yet experienced. It is true that conditions improved somewhat during the last two months of 1915, but the loyalty of the R. E. A. constituency and the foothold it has on our whole social life was tested to the extreme; the results may be seen in the fact that our income for the last year was the largest in our history.

Perhaps with that last fact in mind some one may ask, why then plead for more money? Simply because our work grows faster than our resources. We are rendering a larger service, to more individuals and institutions, than ever before. This service we must maintain, through publications, conferences, personal counsel, the bureau of information, the library and exhibits. It is what we exist to do; it is the sowing of seed in confidence for the future. If we ask for more generous support it is that we may make larger, sacrificial investments. It is that we may seize this moment of opportunity.

We need an increase of \$5,000 in dependable income. This really modest statement is not a mere guess at a desirable betterment; it represents an imperative need; we must either make such an increase or fail to meet the crisis in efficiency to which I shall refer later. This need can be met and the money secured with ease if it becomes the responsibility of the entire membership. If, for instance, every member would secure only one new member in 1916 our income would be increased by nearly \$9,000. But, as a working basis to gain the desired increase, let me suggest that *we do each pledge ourselves to seriously endeavor, during the year, and early in the year, to secure at least three new members each paying three dollars and, later, to secure at least one new sustaining member paying ten dollars.* If only four hundred members would carry out that program we would have an *increase in income of \$7,600.*

It is easy to figure this out; will we turn the figures into facts?

Your secretary makes such an appeal with confidence, because thirteen years of testing have demonstrated the devoted spirit of the membership. The unique characteristic of the R. E. A. is the fact that every member is a vital, sacrificing part of the whole. Some one has whispered—else my ears have deceived me—that “The R. E. A. is a one-man organization.” Nothing is farther from the truth. It is at least a 3,000-man organization; indeed, since many of our members are institutions, the number must be placed higher. It is doubtful if any other association has so large a proportion of voluntary workers and certainly none receives larger free service or service involving so great sacrifices on the part of its workers. There are officers of departments, members of the Council and unofficial workers in many fields who have given not occasional hours, but days and weeks of time and highly valuable service. They have never asked recognition; their tendency is to give altogether undue credit to the executive officer, but they, with all this membership, supporting the organization and promoting its work, its aims and ideals, are the Association.

The Association is much like a human body, its thinking powers ramify, like the nerve system, all through the body and send their stimuli up to a central exchange from which activities go forth throughout the organism. The function of the central office is to gather up the stimuli, to nucleate and co-ordinate the vital processes and, under the impulse of the whole, direct the life and service of a unified body. It may be of interest to know in detail just what are the activities of this central exchange and, that these may be shown, a faithful cross-section of one-day's work has been made. The plan of this cross-section was conceived by a visitor to the office, a former president, who accused us of undue modesty as to the work of the office. We therefore took just the day of this visit, as a typical day, indeed one somewhat subnormal as to certain forms of activity.

Picture then the office—which we hope every delegate will visit during this convention—with two stenographers and the general secretary as the working force. One of the stenographers is also bookkeeper, cashier and librarian; the other is also the cataloger for the library, while the general secretary—to revert to the division of labor originally planned,—is also field secretary, financial secretary and editor of the magazine.

A DAY'S WORK IN THE OFFICE.

THE EXECUTIVE OFFICE.

Receives 45 letters regarding membership and business details, dispatches answers to inquiries below, 78 other letters, membership receipts, 34 packages of printed material, 350 programs.

BUREAU OF INFORMATION.

Inquiries answered

Important Theological Seminary inquires regarding man for a chair.

Plans for co-operation between churches and college Christian Associations.

History of development of church liturgies.

On vacation schools, especially religious schools.

Plans to publish bibliography on missions, periodically, for small libraries.

Books on religious education in the family.

Information, and literature on religious nature of children.

Church paying \$7,000 salary asks for names of possible candidates.

U. S. Bureau of Education regarding coming convention.

Program of summer schools.

Plans of community councils.

Superintendent of schools (Sioux City) regarding week-day religious instruction.

City librarian (St. Paul) regarding Sunday-school libraries.

Speaker and themes for a nationally famous Sunday forum.

Types of modern educational buildings for churches.

Large number of other letters regarding membership and business details.

LIBRARY EXHIBIT.

Visitors received, personal inquiries answered, text-books shown to teachers, visitor aided in research work.

GENERAL SECRETARY.

Supervised above work, answering inquiries personally.

Conference, at different hours, with presidents of two universities and one college.

Conference with chairman of business committee.

Read page-proof of part of next issue of "Religious Education."

Prepared material for certain reprints.

Adjusting and perfecting program for next convention.

Interview and conference regarding convention for 1917.

Sent out additional press notices.

Reviewed two books at night.

Scanned denominational press of the week for notes on religious education.

A review of activities may seem to be little more than a description of mechanism in operation. We recognize the importance of the mechanism but, as Lotze reminds us, we must also recognize its subordinate place, and constantly ask ourselves the two questions, what has been the animating purpose creating the mechanism? and, how far is this mechanism successful in realizing the ultimate design in that purpose? So far as this Association is concerned the purpose is succinctly expressed in the motto: "To inspire the educational agencies of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education, and the sense of its need and value." Have we any means of discovering the extent to which the mechanism of the Association is realizing this purpose? Fortunately we have. The work of the central office has made it a magnet which draws to itself all those elements which share some of its essential spirit. In time all who are concerned with religious education learn of this center in Chicago; here they turn for information and by its service as a clearing house it is touched by the vitality of a thousand points of life. Thus in touch with the vital movements in religious education the office becomes a gauge of interest and of growing activity. In fact the mechanisms we have been describing become in themselves a means of measuring results.

We know of a developing interest, on the part of educational agencies, as inquiries come up from them in increasing numbers. We have further evidence as accounts of their plans, methods and achievements are sent in or as the exhibit receives catalogs, curricula and text-books. Watching these forms of evidence through a year one gets very definite impressions of specific developments. For a year or two past the outstanding signs in the educational field have been: The introduction of more adequate courses in religion and the Bible in colleges, search for better equipped men to fill existing chairs and for trained men and women for new chairs, much more careful study of the educational principles of curriculum making and co-ordination in these fields of study, the development and adaptation of courses in religious education and a growing recognition of the greater breadth of this problem of

religious education as related to the lives of students, a problem not solved merely by courses nor any other specific. Time would fail to deal in detail with all that has happened in this past year in the colleges, but, from the vantage view of the central office, we can see a movement accelerating, a movement of the college from the bondage of traditionalism, yet with the direction and conservation of the impetus of the past, toward sincere endeavor to grow for a growing age strong, efficient, rightly motivated leaders, leaders who will be in the midst of real life, guided by religious ideals, ready to lead by service.

This convention is one evidence of the growing interest of our lower schools in the religious needs of the young. I believe that the last two years have seen more serious thought on the part of public educators, directed to the religious instruction of youth, than any like period before. Our bureau of information witnesses to that; we rapidly exhaust editions of pamphlets dealing with this question, our magazines containing articles thereon are soon out of print. It must be remembered that the movement for the instruction of high-school people in the Bible and religion, the one which has spread to all parts of the country, is essentially an educator's movement; it has been successful when the schoolmen have been back of it; it has met with serious retardation and even experienced retreat in some instances when zealous persons, ignorant of actual school conditions in the United States, have attempted to promote it according to their own devices. It has been a year full of indications of concern for the instruction of the elementary school children. In many places, besides the familiar experiments in New York City, attempts are being made to find a way to secure to the children the advantages enjoyed by those who dwell in Gary as to church training. Then there has been a development of pre-school instruction and worship in several places. But, less easy to state in concrete form, and yet most important of all, one catches the vision of our public schools waking to a new vision of the child and of their purpose. A mighty conversion is taking place. The "school marm" is no longer a mechanical loading device, carrying assorted facts from books to passive young memories; the school is no longer a factory where the only tools are text-books. It becomes a garden of life, the young here are discovering beauty, law, order, joy and duty; they are learning social living; the school exists for life, not for the board, nor even for the children alone but for all the community. It is a wonderful transformation that is taking place, one which the church may well regard with care,

for it is surely shifting the center of community life from the church to the school building, and it is catching up the enthusiasm and emotion of the people as they see that, through the sacrifice, the investment which the whole communal life makes for the child through the school, the new race appears, born as all new and great things are born, of devotion, sacrifice and ideals. Can any fail to see that a new religious meaning is coming into our education?

And what of the other side? In how far are the agencies of religion catching the educational vision? The dynameter of the bureau of information answers with a record of churches seeking light on plans for new educational buildings (when the church spends money on the education of the child we may well believe she means business; nothing accelerates conversion like cash pragmatism) and the record tells also of many churches seeking professionally trained directors; the last six months has seen an encouraging rise in the curve of these statistics. In spite of the elaboration of curricula for Sunday schools the search for new and suitable material does not at all abate; we, fortunately find here no *ultima thule*. Further the movement in religious institutions is strikingly manifest in the professional training of men and women for service in this field. It is to be hoped that some realist writer will give us a novel picture of the theological seminary which we all knew a generation ago, for unless this is done the knowledge of this weird and wonderful institution will pass from the memory of man; even those which a year or so ago we regarded with a contradictory affection as standing like venerated, useless landmarks, are being refurnished, garnished and even swept, while new furniture and fixings are installed, in the form of courses on education, pedagogy and the child. The best evidences of educational vision in the religious agencies cannot be put into statistics; but in this day of the quickening of the consciences of all younger men and women—I refer not at all to years—as to religious responsibility toward the children it is hard to realize how short a time it is since one of the problems of the church was that of subduing the “brats and varmints” sufficiently to keep the property from being marred and long enough until they should be old—and bad—enough to get religion. I hope there is no theology in that statement. I only mean to report, in a dull official manner, that so far as we can gather from our office contact with the churches the child is coming to the place that the Teacher of Nazareth gave him.

Perhaps I may be permitted one other attempt to trace progress. Meeting men and women, not only under an official religious badge

and sign but in the unlabeled camaraderie of the train and the highway, in all parts of our country I have been impressed with a change that is taking place. Not long since, if one spoke of religion to another, it was at once assumed that one meant either the churches or theology. It is so no longer, at least it is so no longer with people of at least average intelligence. Rapidly the word is coming to the largest and simplest meaning in life; men know what you mean when you use the word and they think of spiritual and social values or, if they perceive in concrete terms, of goodness in persons, goodwill in society, of a world doing the will of the Most High. This, in spite of much highly advertised propaganda combining pyrotechnics with pharasaism which men do not seem to identify with religion. Religion is not declining; it is changing labels, it is refusing them altogether, it comes forth in the terms of life that is so large and rich no limits can be set to it, so meaningful we dare not let it falter or stand still, nor fail to develop it to its utmost and its fulness, so pregnant with possibilities for ourselves that we dare not prevent or fail to aid every other in finding its fulness; indeed this life is so wide in its sweep that your business pragmatist knows we can find ourselves only in the fulness of life for all; it is so high, so tremulous with possibilities that we cannot but see in it the divine and give up any hope of finding its fulness without the very fulness of the life from which it springs. I am only telling what the minds of everyday thoughtful men everywhere have brought to me. If these are not the wider reaches and vision of religious education I am greatly mistaken. In spite of all the grind and grey smother of our materialism there are many signs that this age is finding its soul, its eternal social self, and surely that is what we are seeking in all we would do in religious education.

In the matter of field work the past year has been notable, in addition to the usual number of local and lesser conferences, for the important conference held at Oakland, California, August 27th to 29th, with an attendance at some sessions, of two thousand persons, and with a very rich program. Also for the Exhibit shown at the Panama Pacific Exposition, a really creditable, well-placed showing for which a bronze medal was awarded. This Exhibit, with new material, is now on a tour under the "Exhibit of National Religious Forces" being shown during this season at the principal cities in the western states. Special mention should be made, too, of the very fine Exhibit shown at the Buffalo convention, the credit for which belongs to the efficient local committee under the leadership of Mr. H. H. Hubbell.

Let not such a scanning review counsel us to lean back in complacency resting upon our laurels. A glance forward is a summons to larger, sterner tasks. We have started a movement for the maintenance of which we are responsible. We cannot but go forward as its development demands more of us. There is a sense in which we stand at a crisis in our history. We have broken ground here and there; some fields we have cultivated and some seed we have sown. Our resources have been just enough for this initiatory work; but ploughing and sowing are not ends in themselves. All the life that has begun must be sustained and new fields must be broken. It is the harvest that calls us now in many places. The program of agitation has been easy, relatively; are we ready for the program of construction?

The future work of the R. E. A. must be of a more serious, intensive and scientific character than those efforts which have been possible under our limited resources and forces in the past. More investigations, similar to that which has been the basis of this convention's work, but without its limitations, must be carried forward. We must meet the appeals of those whom we have stimulated; we must support, with paid, expert counsel, those whom we have led to undertake pioneer work. We have caused colleges, schools and churches to look to us for leadership, and now their needs are such as can be met adequately no longer by volunteer service alone. It is the hour of our opportunity at home.

It is the hour of our opportunity in a wider field. Surely we must all recognize that the one great problem facing all men after the world struggle will be the problem of living together in new world relationships. The old order passeth; new men must face the new day. And the new man is the man of the new heart, with new ideals, new motives. Is there any motivation adequate for the new order of life except that of the religious ideal? Who shall be sufficient for these things but those who are sustained and controlled by the religious heritage, vision and aim? The world in which we must pass away and our children must live must either be the world of religious men or go to pieces in greater ruin.

Here is a colossal task. We must not ask whether it is too great for us; we know we have made a beginning and we must press forward to do the best we may.

THE ECONOMIC FORCES MENACING THE HOME

SAMUEL ZANE BATTEN

Social Service Secretary of the Northern Baptist Convention, Philadelphia

The family is the final unit of human life. It is the foundation of human society. It is the most potent factor in human development. The disruption of the family is the beginning of the end of the nation. The preservation of the family is the supreme duty before mankind.

For this reason questions affecting the family are among the supreme issues at this hour. By their relation to the family, by their effect upon the home, we may test the influences that are at work to-day and may measure their social value. Paraphrasing the dictum of Professor A. W. Small we may say, That is good for man and for society which conserves and promotes the family; and that is bad for man and for society which hurts and endangers the family. In their effect upon society, but more clearly in their effect upon the family, we may measure some of the tendencies that are at work to-day.

I. THE PRESENT INDUSTRIAL SITUATION

The second half of the eighteenth century is one of the great divides of human history. Up to that time manufacture had been on a small scale, and the work was done by hand. Thousands of men were engaged, but there were no great establishments controlling an industry. The individual worker owned his own loom and operated it, often in his own home, and made a moderate income. Sometimes he had an apprentice who worked by his side and lived on terms of equality with the family. In time this apprentice might marry his employer's daughter and inherit his loom or set up in business for himself. Small capital was required. Any industrious worker could have his own machine and home in the course of time. He might be comparatively poor but his income was certain, and he was independent and happy. In addition to this, each home had its own plot of ground, which added to the family income. When trade was slack the family could support itself, in part at least, from the ground. Fluctuations of the market did not greatly trouble the family or seriously affect its security.

But in the third quarter of the eighteenth century there came a succession of inventions that changed all this. In 1769 James

Watt invented the steam-engine; Crompton devised his mule in 1779, and Cartwright perfected his powerloom in 1785. In their effects these must be ranked among the greatest inventions of the world, for they have brought about the industrial revolution.

The great industry killed individual industry. The invention of the frame, the spinning-jenny, the mule, and the steam-engine extinguished the small industries carried on in the houses of the people. The application of steam to machinery led to large-scale production. The factory system arose and swept all before it. Now industries are conducted on a large scale and thousands of workers are massed in industrial towns. The age of individual ownership in the tool and factory passed, and the age of corporate and capitalistic ownership took its place. To-day the industrial world is divided into a number of particular industries, and each class of industries is more and more being concentrated in the hands of corporations which represent enormous capital. These great corporate industries are owned and controlled not by individuals, but by stockholders who control through agents. Even among the largest stockholders there is no individual ownership in any part of the industry. No man can own one ten-thousandth part of a great factory. We have come to the time of combined industry, impersonal ownership, and corporate control, and this means a massed industrial population, work as machine-tenders, and the quickened pace of industry. Several things are implied in this which demand more consideration than we can give them here.

II. THE DIFFICULTY OF HOME OWNING

The modern industrial development is making home-owning increasingly difficult. The modern industrial revolution has been accompanied by the growth of great cities and a marked increase in the value of land and hence it is impossible for the man of small means to have a house and lot of his own. To house the working people tenements were built into which a number of families were crowded. The "iron law" of wages has been questioned in theory, but it still rules in practice. At any rate wages have never risen very much above the subsistence level. The limited income of the worker did not enable him to save very much; even had individual houses been accessible he could not have bought one. But in many cases such houses were not accessible to the worker, and the tenement was the only place available. But no man can have any individual ownership in a tenth part of an industrial tenement. It is

probable that a few wise and humane manufacturers may remove their establishments from the crowded city to the suburb. But this does not affect the question of the corporate ownership of the industry. And it does not permanently affect the question of the ownership of homes. For the growth of the industry soon changes the country town into the industrial city, and the old condition reappears.

According to the United States census of 1900 the average wage paid the men workers was \$490 a year; the average paid women workers was \$272.04 a year. Since that time wages have increased somewhat, but the cost of living has increased also. In a bulletin issued in 1908 we have the figures showing the wages paid in twenty-five selected industries. These returns represent 123,704 establishments, employing 7,017,138 persons; this represents about one-half of the wage-earners of the country, but these are in the better-paid industries. Men workers over sixteen years of age received \$11.06 per week, and women workers over sixteen years, \$6.17 per week. In such select industry as iron and steel, it appears that thirty per cent of the workers receive from ten dollars to twelve dollars a week; seventy-two per cent, or nearly three-fourths, earn at least ten dollars a week. About one-sixth of the workers receive less than nine dollars a week.* Under such circumstances, on the part of a large proportion of wage-workers owning a home is out of the question. Not only so, but such home-owning is undesirable even if it were possible. Every student of industrial conditions sees that employment is becoming more uncertain, the social struggle is becoming more acute, home-owning is decreasing, and the family is becoming more nomadic. In many industries the workers are out of employment a considerable part of the year. The man who owns a home is tied to one place, and cannot offer his labor at other points; to own a house is to limit one's freedom and mobility; for the average worker to buy a house on partial payments is giving hostages to fortune.

Thus the modern industrial development is making against the home. The consequence is that the family life becomes uncertain and unstable. The tendrils of life have no time to entwine themselves into the life of the community. The family forms few attachments and the children are never fully socialized. And the family pays the forfeit. The conditions of existence for millions of people make home life difficult. Young people are forced out of the home to the street and fall into evil ways. All honor to those parents who, with all these handicaps, are trying to make a home and to adjust

*Department of Census, Bulletin 93.

the relations of the family life. Society has the duty of lightening the burden of difficulty and of removing this menace against the home.

III. THE INCREASE OF THE UNMARRIED

There is another way in which the modern social and industrial condition is seriously affecting the family. In practically every land in the civilized world the cost of living has greatly increased, even as much as fifty per cent during the past generation, and this entails heavy consequences. Wages have not increased proportionately with the increased cost of living. In a large proportion of workers, fully one half, they are not adequate for maintaining a family in comfort at the efficiency level. We realize fully that the standards of life have risen during the past generation; and to-day many of the people regard as necessities what their fathers regarded as luxuries. This change of standards affects all classes alike, and cannot be charged up against any one stratum of society. It is quite common for some folks to lament the extravagant notions of the working people and to find fault with the way they spend money on needless things. But, as a matter of fact, the working people are simply following the example set them by people of larger incomes. Everybody is trying to keep up appearances and imitate the class above.

The standards of living are matters of social custom, and so they cannot be changed by purely individual action. The custom of society demands higher standards to-day than formerly; the person who does not conform is socially ostracized and discredited. Whatever may be their cause, for good or ill, these higher standards are here, and they cannot be wholly ignored by the individual. It is very easy for the people on the comfortable side of life to say that folks should disregard the conventional standards and dare to be free. But the people who are in a position to do so should be the first to repudiate these standards and simplify their own lives. As a rule those who prate most about the false standards of the working people are the folks who live in easy circumstances and set the pace for society.

The income of the wage worker to-day is uncertain and fluctuating. In some states the amount of unemployment averages as high as one-fourth. Then there are many seasonal-trades which mean unemployment for a part of year with little or no income. More than this, millions of workers to-day are really nomads by the very necessities of their occupation. It has long been known that sailors were forced to forego a home and to be wanderers upon the

globe. But an ever increasing number of workers in other lines are forced to be floaters and nomads: railroad employees, workers on railroad building, tunnels, and water power construction, and a large proportion of farm workers. Thus the migratory character of the worker's life forces millions of men into compulsory celibacy.

The bearing of all this upon the home is now evident. Because of limited income and of the higher cost of living thousands of young men are deferring marriage until they feel that they can support a wife in good circumstances. In the United States at this time there are some seventeen million unmarried adults between the ages of twenty and forty-four years. Of this number some nine millions are women, and some seven million two hundred and twenty-six thousand are men. Such a large proportion of unmarried adults is an unheard-of thing in the world. Such a condition shows clearly that there is something radically and fatally wrong in a society where this is found. It is not possible here to consider all the results of this; but they are serious, not only from the point of view of the nation, but of the lives of the persons themselves. Many of these young men, deprived of the society of a wife, are falling into vicious ways and are wasting their manhood on social vices. Many of the best and most capable young women, who are the very women needed for home-makers, are becoming wage-earners.

The postponement of marriage, as many students have shown, is not in itself a serious evil; but there are accompaniments which are more serious. The young woman who spends some years in mercantile work, earning her own money, dressing well and being free from household duties, very often breeds a positive dislike for domestic management. "The study of conditions in Birmingham, by Cadbury, Matheson, and Shann, shows to what an extent slack conditions in the homes of the employed women react on the unsteadiness and delinquency of husbands. The proportion of steady and sober men is nearly twice as great in families where the wives do not work, as in homes presided over by employed women."* Which is cause and which is effect it may not be easy to determine offhand, but beyond question home conditions have some causal relation to the number of unsteady husbands.

IV. THE INCREASE OF WOMEN WORKERS

The modern industrial development is more and more drafting women into the ranks of wage-earners. This movement may have

*Woman's Work and Wages, Chap. VIII; also Publication of Amer. Sociological Society: The Family, 1908, p. 129.

its brighter side in the emancipation of women from her old dependence upon men, thereby giving her greater freedom and initiative and widening the horizon of her interests. The industrial emancipation of woman will mean greater intellectual freedom and will be followed by her enfranchisement as a citizen in the state. So far all is well, and we may rejoice. But there is another and a darker side to this movement which we must consider in its relation to the home. In the last few years many new lines of activity have been thrown open to women, and women have entered the open doors. The rise of the department store, the development of the public-school system, the use of the typewriter, the growth of the steam laundry, and the increase of machine manufacture have created a demand for millions of women workers. In some occupations women have almost wholly displaced the men; in the department stores and in factories the larger proportion are women, while the few men employed are managers and superintendents.

Women and children are driven to toil to supplement the income of the natural wage-earner. But because the wages are supplementary, they are often less than regular wages ought to be. Many of these women work at home; in fact, some employers require this as a condition. On this account employers secure these workers at less than the regular wage.

Another contributing cause is the invention of labor-saving machinery. The time was when men were required to do the heavy work of mill and factory. To-day this weight is borne by a machine. But no machine has yet been invented that can tend this machinery; human beings are required for this work of supervision. This work, it is found, can be done in many industries by woman and children as well as by men. Hence men are cast aside, and women and children are taking their places. This accounts for the fact that so many women are engaged in manufacturing processes; and it explains the demand for child workers. In many manufacturing centers we behold the anomalous spectacle of women and children working in the mills, while the men are at home keeping house and carrying lunch to the wage-earners. The man who contemplates this with any satisfaction must be a wholly blind and dead soul; he must be utterly oblivious to the large and fatal results of these tendencies.

Woman is the natural home-maker. No home is possible without a woman's presence and care. The home is threatened when women are taken out of it and drafted into the industrial army. Many people who see only the surface of things and rate progress by money values, may glorify the present industrial advance and

may never tire of singing the praises of our progressive civilization and our increasing wealth. But those who believe that the family is a divine institution with a most important function to fulfill in the economy of life, and who measure the success of a civilization by the man who is the center of all, must see many serious dangers besetting the race as the result of this industrial development. If we are to have homes we must have home-makers. If women cease to be home-makers, the home will disappear. Society must make a choice between these two alternatives; for women cannot be wage-earners and home-makers at the same time. We must choose between the home and modern industrialism!

V. THE MENACE OF FATIGUE

The modern industrial development is affecting the home in another way with serious consequences. As every one knows, the pace of modern industry has been quickened almost to the breaking point, and this pace tells upon the nervous system of all human beings. It is found, however, that woman, owing to her finer and more sensitive nervous organism, is less able than man to bear the strain. Some would tell us that the time has come for new adjustments to be made; and women must, therefore, develop a stronger and more resistant nervous organization. This industrial strain is one of the means whereby woman is made adjustable and is becoming adapted to the new situation. Nothing can be called good that unsexes either man or woman, that makes man less manly or woman less womanly. There are certain types of woman that may well pass away—the timid pale creature who “enjoys poor health” and goes into hysterics at the sight of a mouse. There are certain types of man that no less should pass: the rough, profane, swash-buckler, glorying only in his muscles and rather proud of his vices. But one may be pardoned for saying that he hopes the time will not soon come when woman will think it a sign of progress and womanliness to be rough and mannish, priding herself on the size of her biceps and her ability to smoke cigarettes. As long as the race endures, as long as children are born and nurtured, as long as homes are needed and the race is not man alone but man and woman, so long must men be manly and women be womanly. Woman's high-strung and sensitive organization is her distinction and her glory, and has a special value in race progress.

This strain of modern industry jeopardizes the home for the reason that it injures women. In all forms of life there are two

processes going on side by side, the process of assimilation and building up, known as anabolism, and the process of dissimulation and breaking down, known as catabolism. Upon the balance of these two processes life depends and health is insured. Every one knows that exertion of any kind results in fatigue, but the nature of fatigue is not always understood. The use of any muscular organ means a chemical waste of tissue; in normal activities, this waste material is carried off as fast as it is created, and its place is taken by new material, and thus the health of the body is maintained. But when exertion is severe and prolonged to the point of fatigue and exhaustion it is found that the system is clogged with this waste material which is poisonous and deadly. This waste material, the toxin of fatigue, if allowed to accumulate faster than it can be removed, really poisons the system and impairs the health. "In extreme instances of overexertion, as when hunted animals drop dead in the chase, they die not from overstrain of any particular organ such as the heart, but from chemical poison due to the unexpelled toxin of fatigue."* Thus in cotton-mills where both sexes are employed, the relative morbidity of men and women was one hundred to one hundred and twenty-eight. In the weaving-rooms the morbidity was higher, being one hundred to one hundred and thirty-nine.* In a word, woman is less resistant to fatigue than man, and her organism suffers more gravely than man's from the strain and stress, the monotony and fatigue of modern industrial life. All this is serious enough in itself, but its effects are more serious and far-reaching in the home.

In this country a large number of women are wage-earners. Figures show that about one-third of the single woman between the ages of fifteen and twenty-five are engaged in occupations outside the home. In the cities the proportion rises as high as fifty per cent. Between the ages of twenty-five and thirty-five about one-fifth of the women are so employed. This means that a large number of women wage-earners are being married and are going from industry into the home.* But these women workers while in industry were overdriven and overfatigued, and this means that fatigued and poisoned women in a large proportion of cases are becoming wives and mothers. The results of all this are seen in the next generation, in weak and non-viable children, neurasthenic and mal-endowed. "According to the testimony of many observers the industrial overstrain of woman has commonly reacted in three visible ways; in

*Goldmark, "Fatigue and Efficiency," p. 13.

†Goldmark, *Ibid.*, 40-41.

‡Ross, "Charging America," p. 65.

heightened infant mortality, a lowered birth-rate, an impaired second generation."* Many of these women will become chronic invalids, neurasthenic and tubercular. In thousands of homes there will be wives who are broken down at thirty-five, unable to be home-makers, and a heavy burden upon their poorly-paid husbands.

Few of these women wage earners have had any real training for the supreme work of life, home-making. The modern school has done little directly to train them in this art. The years spent in industry have taken them out of the home and unfitted them for its responsibilities. When they were earning an income they could dress well and enjoy many social pleasures. With the limited income of the family it is not possible to keep up these old standards. It is not strange under these circumstances that so many homes are unhappy; it is not unexpected that so many marriages end in the divorce court.

VI. THE POSSIBLE REMEDIES

The situation is serious and calls for earnest study and resolute action. It is possible that some people may be induced to discount the statements made, and may say that we are unduly alarmed. But when all possible allowances are made, the seriousness of the situation is still apparent. What are the possible and practical things at this time?

1. First of all, we must discourage in every way the employment of married women in industry. "The nation must set its face against the employment of married women in factories and gradually extend the period of legal prohibition," says L. G. Chiozza Money. "The labor of women, especially of married women, must be enormously curtailed," said John Burns. We may not be able to eliminate all such labor of married women at once, for women are often driven into industry to support their families. But we can limit the hours of labor for women and can require the proper safeguarding of women's health. In some cases where it seems necessary for married women to be employed, provision should be made for the care of their children while the mothers are at work. In case the mother is left a widow with children to support, a system of mother's pension should lift the burden from her shoulder and enable her to keep the family together.

2. For a second thing, the state must exercise its wisdom and authority in seeking to secure such conditions as will give all workers an adequate wage. We may well inquire why it is that such a large proportion of workers in our land do not secure a living wage. It

*Goldmark, *Ibid.*, p. 9.

is not due to the fact that the nation is poor and that conditions of industry do not warrant a better wage. It is not due to the fact that the workers are so inefficient that they cannot create more wealth. Carroll D. Wright has said that with the machinery at his disposal "two hours and fifteen minutes' daily work by each able-bodied man, if systematically applied, would produce all the food, clothing, and shelter that people need." The question before us is chiefly, if not wholly, a question of maladjustment in industry and defective distribution. The men of the churches must think this question through and must find some solution. Then all men of good will must unite in creating such an industrial order as will remedy the injustice of the present.

3. For another thing there must be some radical changes in the industrial system. The rise of the modern corporate industry has depersonalized the relations between employers and employees. In many instances the only relation between the two parties is what Carlyle called "a cash nexus." In many industries the corporation managers feel no responsibility for their employees beyond the purely economic and unpersonal relation. It is true that some corporations are encouraging welfare work among their employees and are promoting home-owning. But it is an open question whether this brings us a step nearer the solution of the problem. In fact, it is seriously affirmed that this only postpones the problem, and does not solve it. The man who removes his family to any industrial community and begins to buy a home is running a big risk. In the first place, he is dependent upon the one industry for his income. In the next place, his tenure of place depends wholly upon the whim of one manager or boss. If he accepts all this welfare work that is done for him, he loses his own initiative and independence. If he is driven by necessity to acquiesce in conditions which injure his self-respect, he is reduced to the status of an industrial serf. An industrial feudal system may be no better than any other feudal system, even though it is a benevolent feudalism. There is only one way whereby the worker can maintain his footing, preserve his self-respect, and be safe in buying a home. He must himself become a partner in the enterprise, with a voice in its management, with some equities in his job, and with a tenure of work that is conditioned upon his own personal part in the enterprise. The workers must come into ownership and control of the tools of production and must become partners in the industrial enterprise.

4. Then much can be done to safeguard the health of women workers. It is a great satisfaction to record that many employers

recognize their full human obligation to their workers and are doing all in their power to promote the life efficiency of all in their employ. But one or two industrial pirates, with no higher code than that of the black flag, can make it doubly difficult for the ninety-eight humane employers to maintain proper standards. In this case the state has a clear duty to determine and maintain the level of industrial action. No man has the moral right, and no man should have the legal right, to employ women in such conditions and for such hours as may impair their health and affect the welfare of the race.

5. But beyond this something can be done, as in England, and in a few industries in America, to establish schools for the instruction of mothers in general hygiene, in the preparation of foods, and in the care of children. In York, England, Mr. Rountree gives his women workers one afternoon a week on condition that they attend the courses of instruction provided by the school authorities. Every human relation offers an opportunity for fellowship and mutual helpfulness.

6. Finally, the churches hold the key to the social problem. They can do more than all other institutions to help the working women and to secure better economic conditions. They can do many things to improve the conditions of women wage-earners. They can develop in the rank and file of their members a deep interest in social and industrial questions. They can study social conditions and can train the consciences of the people. There is work for the churches here—vital, urgent, Christian work. Let them study social conditions; let them demand equal pay for equal work; let them put their faith and love and resources in pledge in behalf of a better and more Christian social order.

MATERIALS OF RELIGIOUS EDUCATION IN THE FAMILY

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The distinction between *materials* and *forces* may appear obvious enough in most cases of a physical character, but when we turn to things moral and spiritual, that distinction seems to lend itself less readily to off-hand definition. The difference between the shot that is fired from a gun and the force by which it is driven towards its objective, seems clear and unmistakable; but what

shall we say of that transaction which is described in the words "The truth shall make you free"? It would seem as though "the truth" constituted both the materials and the forces by which that spiritual emancipation is to be accomplished. I take it to be my duty, however, not so much to construct hard and fast logical distinctions, as to direct your attention more especially to that *content* through which the *forces* that make for religious education may most effectually be exerted, within the area of the family.

If by the "materials of religious education" we are to understand, all content through which the forces of religious education may be exerted, then the conception embraces not only the very wide field of literary material, with the Bible in the central place, but also the prayers that are taught to the children, or uttered in their presence at the family altar; the works of art that adorn the home, and the music that entertains its occupants; for all these may be made the channels of powerful educational influence. Art and music are natural auxiliaries of religion; and their noblest masterpieces have been produced under the inspiration of religious ideas and emotions. We may observe with great satisfaction the increasing tendency to use the higher and better forms, both of music and of art, in the work of the church and Sunday school. The value of these things in the family should also be kept in mind by all who are concerned in the training of children.

Turning for a moment to the subject of family prayers, I wish to point out that this custom has a distinctly educational value, in addition to its primary function as a means of approach to the Giver of all good. The prayers to which the children listen, or which they are taught to repeat day by day, inevitably convey into their minds certain ideas as to the character of the Divine Being, and their relation to him and to their fellowmen. This is an additional reason for the hope that the custom of family worship, instead of becoming extinct, may deepen and extend its hold upon us; and also that parents shall study to select, or construct, these prayers, so that they may be the most helpful in accomplishing these ends.

Turning, now, to the consideration of literature, as the most familiar form of educational material, we are confronted at once by the fact that for the first few years of his life, the child must appropriate this material indirectly, through the voice of another. So long as he is unable to read for himself, others must read to him, or must present to him in story form the educational material. The importance of this function of reading and story-telling in

the family is so great, that though it has been frequently emphasized, it deserves and demands further emphasis. It is not necessary to dwell upon the psychological facts and principles, the characteristics of the child mind at this age, and all the conditions that make this form of early education of such profound and lasting efficacy. The power of the living personality and the voice, as vehicles of truth, through reading and story, is so widely recognized, that in most large public libraries there are now professional readers and story-tellers in the children's department. Something parallel to this, worked out systematically in every home, would be a great boon to the younger children of the family. Indeed I am inclined to hazard the opinion, that we should before long witness an educational revolution, if in every household where there are young children, one or both of the parents would consider it a sacred duty, diligently to develop, and faithfully to use, the gift of reading and story-telling. This would require, among other things, a careful study of the available material; and this brings us to the next point.

It goes without saying that in this matter of religious education, Biblical material should occupy the central place. It is the staple of religious education; all other suitable material ranges itself about it, in more or less intimate affiliation. It is the educational constant; all else is more or less variable. Now the relation between this constant and these variables is a question that offers somewhat extensive scope for reflection. It is obvious that while practically all wholesome educational material is essentially religious, in so far as its effect on mind and character is concerned, yet there are all degrees of directness and explicitness in its religious bearings. In some of this material the principles that govern the religious life are explicitly and avowedly taught. The difficulty of writing books of this character, which shall be genuinely religious, avoiding pedantry on the one hand and weak sentimentality on the other, is so great, that a vast number of books of this class have gone down to well-deserved oblivion. It is only right to say, however, that some very excellent books have been produced in recent years, having this explicitly religious end in view.

Then we have that class of books, which, though they do not directly and avowedly teach religion, yet do so indirectly, inasmuch as in telling their story, whether it be of science, or art, or of the doings of men, real or imaginary, they are always faithful to the best in human life and character. To these the words of the Great Teacher may be applied: "He that is not against us is for us." These books are our allies in the work of religious education.

Coming back to the consideration of the Biblical material, which I have called the center and the staple of religious education, it is clear that the question here is not of the suitability of this material as a whole, to the spiritual nurture of the individual—this is not a matter of controversy—but rather of the adaptability of any given part to any given stage in the individual's development. The Bible is not a homogeneous whole, produced by a single hand. Its spirit and purpose are one throughout, but its various parts differ widely, in respect both of form and of content. Some portions are unsuitable for one age, but highly suitable for another. Many portions, which may be used just as they stand, with the older children, require paraphrasing in simpler language, for the younger ones. This may be done in the form of printed books, such as the "Line upon Line" that figured so prominently in the early education of many of us; or better still perhaps, it may be undertaken as a part of the story-telling function. There are other portions that can never be successfully paraphrased, because of the exceeding beauty and simplicity of their literary form, and should be taught as they stand, even to the younger children, trusting to time and training to bring to them the full meaning of the words. The 23rd Psalm, the Beatitudes, the words of Jesus concerning the children, and the 13th chapter of First Corinthians, belong to this class.

As touching the great bulk of Biblical material, it is difficult to add anything to that which has already been clearly recognized in the construction of many Sunday-school curricula. The home age and the school age run concurrently; the psychological and pedagogical principles involved are largely the same in both cases; and therefore the principles of selection and arrangement that have been found applicable in the one case, should be found applicable in the other. If, leaving aside for a moment the poetical and devotional material, we roughly divide the remainder into story, biography, history and doctrine, it is pretty clear that the order of development of the mental powers would suggest that these materials be used in the order named; that is to say, that history should come before doctrine, biography before history, and story before biography; though of course the dividing lines cannot, and need not, be too rigidly drawn. But the order of mind growth is from the concrete to the abstract, and from facts taken singly to facts taken in relation to one another in a system, or in a causal series. This order is widely recognized in the Sunday school; it should be recognized also in the education that is carried on in the family.

This leads me to suggest in conclusion, that a more definite effort

might be made, than has ever yet been made, to bring the Home and the Sunday School into closer co-operation at this point; and I see no insuperable difficulty in the idea of a common curriculum for both. This idea, applied in a thorough-going way, should work out to the enormous advantage, both of the home and of the school. It may be objected, that in that case, the home, with its wider and more continuous opportunity, would accomplish all, and far more than all, that the Sunday school is now doing, and so would leave the latter without an occupation. To which we need only reply, first, that the time is probably yet far distant, when, in all homes, the work of religious education will be done with even that measure of thoroughness with which it is now done in the Sunday school; and secondly, that if that time should ever come, the pang of regret with which we should witness the passing of the Sunday school as an institution, would be unnoticed in the exceeding great joy with which we should hail the dawning of that new day in the history of religious education in the family.

THE UNIVERSITY PASTOR*

WILLIAM OXLEY THOMPSON, D.D., L.L.D.

President, Ohio State University

He is first of all to magnify the pastoral office among students. Every church knows full well the high function of the pastor. It has seemed to me that the American university would furnish the field where the pastoral office would come to its maximum usefulness. Students are not sorely in need of lectures or indeed of sermons. They are not sorely in need of social functions. Of these there are an abundance already provided. What, in my judgment is highly desirable, may be described as a brotherhood in actual practice. Students need the counsel, advice and even more, the friendship of a genuine man whose relation to them is not at all influenced by academic considerations. An elder brother of high character can serve as guide, counsellor and friend, and perform a service of the highest importance. This service, however, is not to be measured by an increase in church rolls, or by the fervor of experience in religious meetings, but by the steady directing and staying power which every man needs more frequently than we are accustomed to

*From an address delivered at the installation of the Rev. William Huston as Presbyterian University Pastor. Ohio State University.

recognize. These university pastors, therefore, will be men whose efficiency will be measured in spiritual terms not easily catalogued in any report.

The man who undertakes this office should be a man of spiritual vision, of scholarly tastes, of genuine manhood, with an enthusiasm for young men and women that will make him a friend in deed and in truth. He should be in some unusual sense a boy's man and a girl's man as well as a man of God. His acquaintance with the problems of young life should be supplemented with an equally wide acquaintance with the function of education in preparing men and women for public service. He need not be a pulpit orator nor a platform lecturer, but he ought to be a man with a wide range of intelligence upon the problems associated with young life. I should not call him an expert, for that usually indicates intensity and narrowness of vision, but I should like to think of him as a broad-minded, warm hearted, enthusiastic lover of men and women whose heart was as true as his vision was clear.

SECOND BAPTIST CHURCH, ST. LOUIS

The excerpts which follow, taken from the Annual Report of the Director of Religious Education of the Second Baptist Church, St. Louis—Rev. Albert C. Thomas, Director, Rev. William C. Bitting, D. D., Pastor—will serve to show some of the work now going forward in that church. It will be remembered that this school is housed in the special building which is a part of the magnificent plant of this church. The report was presented by Professor George Platt Knox.

Curriculum: A year ago our course of study was reported as being complete. In accordance with that completion, certificates of graduation were granted last June to graduates from all departments; Cradle Roll, Kindergarten and Primary, Junior, Advanced Grammar School, High School, and College. Forty-seven certificates of graduation from the College Department to the Graduate Department were awarded, making a total of 107 graduates from all departments. Those who graduated from the College Department become graduate students who will receive a seal for a year of graduate studies which seal may be applied on their college diploma, thus making it possible to record all the educational work ever done in succeeding years. Five of our courses of study met

the standard of regular Teacher-Training Courses. Consequently, Teacher-Training Lecture Course Credits were announced at the graduation in June as follows: 11 in Pedagogy and Psychology, 22 in Missions, 22 in Organization and Management, 18 in Bible Study, 12 in Social Service. This includes all of the regular Teacher-Training subjects except Church History, and we soon expect to have some credits recorded in that subject. A special course of study for what we have called Grade 2-A has been provided to meet the needs of pupils who have finished Second Grade work but are not yet ready for the Junior Department. The Third Year Intermediate Keystone Course was introduced as soon as it was off the press for our Fourth Year High School Girls. Another new course from the University of Chicago entitled, "Lives Worth Living" has been introduced in our College Department. A new course in Child Study, Principles of Education, and Methods of Teaching, has been introduced for our class for parents and prospective teachers. A course in Mission Study is conducted one Sunday a month for the young ladies in our College Department. Under this heading should be mentioned the Children's Room, for children of parents attending church service, which has been provided under the direction of Miss McLemore of our Kindergarten Department. As indicated above we already provide a Parents' Class. It may be wise, however, to enlarge this work by occasional lectures to groups of mothers by themselves, and to the fathers through the Brotherhood Class or some other agency.

Recording of Credits: A system has been established by which all the record cards of pupils are filed with records of their promotion and graduation with or without honor from the various departments. This will enable us to know the exact amount of work done by any given pupil at any time in the past, present, or future. At the close of the winter quarter a complete set of reports was sent to the parents and guardians of the pupils below the upper high school grades, with a letter as per copy which accompanies this report. A most gratifying response was shown by many of the parents. A careful record of the roll of honor is kept, for each quarter. An average of 75 pupils have been on this roll.

Expressional Work: Thirty-five different kinds of service in which each class and every pupil has participated, individually or in groups, has been recorded by the supervisor of this work. This has been considered and announced as a real part of our educational work. This service has been graded and the entire program far surpasses anything outlined in the new books on the subject. Time

forbids a detailed account of this interesting work. The weekly envelope individual offering has been continued with success. A change in the objects of benevolence has been suggested.

Evangelism: This is considered under our expressional department as the most important and supreme expression of the impressions received in our church school. Its importance, however, justifies a separate heading. Much criticism has been heard about our neglect of this work. In response to this, the following facts should be understood by the members of the board, and all the members of the church:

(1) A thorough canvass of every pupil is made annually for church membership, and the reasons of those who do not join are carefully recorded.

(2) Of the 107 who received graduate certificates in June, all but 18 of them, above the Primary Department, are members of the church. Most of those 18 are members of other churches, or are now considering membership.

(3) A Church Membership Recruiting Committee of 37 members under an efficient chairman has been organized.

Finance: The \$600.00 appropriated by the church has been expended by means of a carefully arranged budget under 22 items, as follows: General Equipment, \$10.50; Library, \$200.48; School Paper, \$48.05; Attendance Secretary, \$2.70; Birthday Secretary, \$0.50; Board of Education, \$2.00; Christmas, \$26.96; Class Secretaries and Teachers, \$24.31; Commencement, \$6.00; Cradle Roll, \$8.50; Dramatic Club, \$2.74; Easter, \$13.50; Expressional Department, \$3.70; General Secretary, \$6.05; Glee Club, \$22.66; Orchestra, \$58.80; Publicity and Recruiting, \$21.40; Rally Day, \$8.25; Social Committee, \$66.92; Superintendent, \$8.94; Teachers' Association, \$39.05; Miscellaneous, \$20.02; Total, \$602.03. The proportion of these items will remain about the same for the next year. Of course indefinite expansion could be profitably made on publicity and recruiting, general equipment, etc. An attempt will be made to cut down the expenses of delegate's fees, and social events, by assessments from the pupils. It is impossible, however, to cut anywhere else.

Treasurer's Report: December 1, 1914, balance on hand \$63.89. Received from Offerings, \$316.85. Disbursements: Provident Assn., \$40.00; Fellowship Fund, \$26.09; City Missions, \$29.66; Y. W. C. A., \$29.32; Children's Hospital, \$18.82; Open Door Settlement, \$59.43; Children's Aid Society, \$5.99; Sunday School Missions, \$2.11; Missouri Baptist Orphan's Home, \$72.16; Tuber-

culosis Relief Work, \$20.82; Foreign Missions, \$34.53; Stephens College, \$20.00; Home Missions, \$12.20; State Missions, \$10.51. (It will be noted that all these items are for forms of service; evidently the director's salary and the upkeep of the school come from the church treasury.)

Librarian's Report: Textbooks on hand for courses now in use, 38. For courses not operative this year, 233. Pamphlet literature for 62 courses in all. Reference Library contains 95 volumes grouped under 8 subjects. Four periodicals are kept on file. The following equipment is on hand, all in good condition except some of the maps: 18 blackboards, 3,770 stereographs, 160 hymn books, 180 Bibles, 25 maps, 36 stereoscopes. Thirty teachers and officers made use of the Reference Library during the past year.

Dramatic Club: This organization has reached a high standard of achievement in many of its productions, and has been a great help to the platform management of the school. Religious dramatizations and entertainments for social events and for outside organizations which have requested its help, have been on its program.

Glee Clubs: Soloists, quartettes, and combined choruses have been furnished by these organizations. The possibilities for development of this work are very great. The Boy's Glee Club has adopted a regular system of rehearsals, dues and purchase of music, under regularly elected officers.

Teachers' Association: This organization has held regular meetings and has been invaluable to the educational work of our church. It has provided opportunity for discussion of our problems and acquaintance of good fellowship among the workers. It has conducted a Parents' and Teachers' Social, and has carried on a course of study in "Organization and Management" which is a part of our Church School Teacher Training System. This year the Association has unanimously voted to repeat with renewed emphasis the course in "Educational Evangelism," to be considered from the viewpoint of Pedagogy. Membership includes 75 teachers, officers, and reserve teachers.

MISSOURI COLLEGE CONFERENCE ON RELIGIOUS EDUCATION

One of the practical and successful methods of promoting religious education in colleges has been that of the organization and work of the Missouri College Conference, created at the St. Louis meeting of the R. E. A. in March, 1912. As a description of its plan and some of its activities, the following report of the last meeting is given:

The Missouri College Conference was called to order at 9:30 A. M. in the Independence Boulevard Christian Church, with President W. W. Charters in the chair. The minutes of the last meeting held in St. Louis in March, 1912, were read, corrected and approved.

Secretary O'Brien then read the report of the committee on organization and, after discussion, the following plan of organization was adopted:

NAME: The name of this organization shall be "THE MISSOURI CONFERENCE UPON RELIGIOUS EDUCATION."

PURPOSE: It shall be the purpose of this organization to promote training of Christian workers, and in particular of teachers and officers for our Sunday schools, in the educational institutions of the state of Missouri, and to develop a more intelligent appreciation of our religious problem and the best means for its intelligent solution.

MEMBERSHIP: The membership of the conference shall consist of delegates appointed from the faculties of the universities, colleges, academies, normal schools and Bible training schools of the state. Each institution shall be entitled to two delegates. The president, the general secretary and the superintendent of the college department of the State Sunday School Association shall be ex-officio members of the conference.

OFFICERS: The officers of the conference shall be a president, vice-president, secretary and treasurer, to be elected by the conference near the close of each annual meeting, and they shall assume office at the close of the meeting.

These officers, together with the superintendent of the college department of the Missouri Sunday School Association, shall compose an executive committee to manage the affairs of the conference.

The conference shall nominate the superintendent of the college department of the Missouri Sunday School Association.

MEETINGS: The conference shall meet annually in connection with the annual convention of the State Sunday School Association. Special meetings may be called at any time on the written request of any five educational institutions connected with the conference.

The following officers were then elected: W. W. Charters, president; H. E. Tralle, vice-president, and James P. O'Brien, secretary and treasurer.

President Charters then reported for the commission appointed to suggest methods for promoting interest in Sunday School work in the various classes of the institutions represented, and to prepare outlines of curriculum for teacher training for the institutions, and called upon Prof. Tralle to read a report covering the work and outlining a curriculum to be offered to the junior colleges. After discussion, Prof. S. E. Davis, of the Warrensburg State Normal, read a report covering the work of the state institutions, and making suggestions regarding courses of study. Prof. W. C. Gibbs, of the Bible College of Missouri, followed with discussion and suggestions.

It was voted that the publication of the report under preparation by the commission be referred to the executive committee.

The following institutions were represented by the following members of the faculties:

Prof. W. O. Lewis, William Jewell College, Liberty.

H. E. Tralle, Hardin College, Mexico.

Pres. C. B. Boving, Westminster College, Fulton.

Prof. W. C. Gibbs, Bible College of Missouri, Columbia.

Prof. Aletta M. Garretson, Kansas City National Training School.

Prof. Henrietta L. Gay, Scarritt Bible & Training School, Kansas City.

Prof. Laura J. Yeater, Warrensburg State Normal School.

Prof. Martha M. Hanson, Kansas City National Training School.

Prof. S. E. Davis, Warrenburg State Normal School.

Prof. W. W. Charters, University of Missouri, Columbia.

The following students were present:

J. E. Wolfe, State University and Missouri Bible College, Columbia.

Lloyd J. B. Taber, Drury College, Springfield.

Kathryn Millsap, Kansas City National Training School.

Elma Morgan, Scarritt Bible & Training School, Kansas City.

A MID-WEEK MEETING SOLUTION

The problem of the mid-week meeting in a New York church bids fair to be happily solved by the new plan inaugurated last Wednesday evening at the Central Church, Disciples of Christ, 142 West 81st Street. Doctor Finis S. Idleman, the minister, has adopted the plan which proved successful for three years in his former church of 3,000 members, in Des Moines, Iowa. The program provides for bunching the week's church engagements into one night and combines a devotional period, a conference session and a social gathering. It is called the "triangle meeting" combining as it does the three different angles of church work.

The devotional period begins at 7:45 P. M. and is distinctively a meeting of song and prayer. Doctor Idleman suggests the various branches of religious activities, general and personal, as the objects for intercession for the meeting and a number of members are then asked to pray for these special topics. A good pianist and chorister insure the right kind of songs. No long speeches are allowed, and even the short speeches seem out of place as the spirit of prayer becomes so prominent.

The conference period begins at 8:30 promptly at the close of the devotional period, and meeting breaks up into different groups representing all the organized activities of the church work. In one corner the young people talk over the Christian Endeavor plans. In another corner the publicity committee reviews its work of the week, and plans its campaign for the future. Similarly in different rooms or parts of the church one can find conferences of trustees, deacons, missionary societies, etc. Doctor Idleman believes that successful supervision of church work requires more frequent meetings than once a month, and the new plan of a weekly conference is a fine stimulus to the workers. Persons present not related to any of the conferences are asked to join in any one for which they have a preference.

The social period begins at nine o'clock. Conferences are over and tea is served by one of the societies, and a half hour of fellowship and acquaintance making closes the evening.

It is easy to see that one or more of the divisions suggested might be used regularly for classes and instructional work.

The New York Diocesan Board of Religious Education has established two scholarships of the value of \$200 each; one to be given to a man and one to a woman doing graduate work in Religious Education in some department of Columbia University. The field work is to be done in connection with the plan for week-day religious instruction.

A COMBINED SERVICE

The Sunday school session that closes with a special invitation, requesting all to remain for the church service, then pronounces a benediction on their departure, is bad in both principle and practice. Is it any wonder we have a Sunday-school crowd and a church service crowd—one leaving the building as the other comes in.

We are trying to overcome this by making the church responsible for both education and worship. Our combined service has two parts. *The Church at Study* begins at 10:00 A. M. with a devotional service conducted by the superintendent assisted by the orchestra and the teachers and officers as he may call on them. This is followed by the recitation period of thirty to thirty-five minutes. *The Church at Worship* begins at 10:50 A. M. with a voluntary by the church organist. This is the signal for classes to reassemble, the pastor and choir take their places and go on with the service. This part, communion, sermon and all, lasts forty to fifty minutes.

Thus we have just one opening and one closing exercise. The announcements for the week are made just once. Sometimes the pastor re-emphasizes some of the more important notices just before the sermon begins.

Looking to this same end we have adopted a new financial policy throughout the school and church. We are now in our second year with the weekly Duplex offering system and the Every-Member-Canvass for both budgets. This will apply now to the children as well as to church members. They are asked to contribute to the church a definite sum, also a definite sum to benevolence. The church pays all bills and disburses all money for missions and benevolences. Furthermore there are no public offerings taken at either school or church but instead there are contribution boxes placed near the door where all may contribute to a common treasury.

Our method is by no means perfect but it has some advantages which we feel are evident.

1. It is a *time-saver*— but we never mention that.
2. It unites—it “turns the heart of the fathers to the children, and the heart of the children to their fathers.”
3. It places the educational responsibility where it belongs.

Burl H. Sealock, Pastor, Illiopolis, Illinois.

DECLARATION OF PRINCIPLES*

RELIGIOUS INSTRUCTION AND PUBLIC EDUCATION

The movement for correlating religious instruction with public education is one evidence of the awakening of the American people to the right of the child to his religious heritage. The Thirteenth Annual Convention of the R. E. A. has made a distinct contribution to this movement. The practices and results of the diverse experiments in this field were made the subject of preliminary investigations. These investigations were summarized in advance and made available in print. The legal status of religious instruction in connection with public schools in this country was made clear. Both by the preliminary studies and by the papers and discussions at the meetings, the policies and attitudes of Jews, Catholics and Protestants have been given full and free expression in regard to fundamental principles, present practices and plans, and unsolved problems. The possibility of frank and friendly co-operation among all persons whose primary interest is in the welfare of children and the promotion of the kingdom of God has been once more demonstrated, and their substantial agreement on certain principles concerning the relation of religious instruction to public education has been revealed. These principles may be formulated as follows and may be regarded as the declaration of the R. E. A. on the subject of the convention.

1. The church and the state are to be regarded as distinct institutions, which, as far as possible, co-operate through the agency of their common constituents in their capacity as individual citizens.

2. All children are entitled to an organic program of education, which shall include adequate facilities, not only for general but also for religious instruction and training.

3. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public school authorities without formal agreement between the state and the churches as institutions.

4. The work of religious instruction and training should be done by such institutions as the home, the church, and the private school, and not by the public school nor in official connection with the public school.

*The report of the committee of the Council, appointed to prepare a statement of findings on the subject of the annual meeting, reported and adopted by the Association on March 1st.

5. The work of religious education must depend for dignity, interest and stimulus upon the recognition of its worth, not merely by public school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges, and industries.

6. The success of a program of religious education depends—

(a) Upon the adoption of a schedule which shall include the systematic use of week days as well as Sundays for religious instruction and training.

(b) Upon more adequate provision for training in the experience of public and private worship, and for the use of worship as an educational force.

(c) Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training which shall include *all* the educational work of the local church, whether such church works independently or in co-operation with other churches.

(d) Upon the degree to which professional standards and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

(e) Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympathetic co-operation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money, consecrated to the children of the Kingdom.

(f) Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task.

THIRTEENTH ANNUAL CONVENTION

REPORT OF THE RECORDING SECRETARY

First Session, February 28

Meeting called to order 9:45 a. m. by Professor T. G. Soares.

Prayer offered by Prof. Kato, followed by the Lord's Prayer.

After introductory remarks by the presiding officer, voted that report of program committee be adopted. Voted that chair appoint a committee to which suggested changes of program should be referred. Committee appointed: Pres. R. L. Kelly, Prof. H. F. Evans, Rev. J. W. F. Davies.

Voted that the chair appoint two recording secretaries. The following were appointed: Prof. Walter S. Athearn, Prof. Norman E. Richardson.

In absence of Prof. Edward O. Sisson, Rev. E. A. Lewis read his paper, "Do the Present Plans Endanger Our Religious Liberties?"

Paper prepared by J. L. Magnes, upon "Attitude of the Jews Toward Week-Day Religious Instruction" read by I. B. Berkson, in charge of the Experimental Schools of the Jewish Community, New York City.

Voted that in the discussion of papers a limit of five minutes be placed upon each speaker.

Discussion.

1. Rev. Percy R. Stockman, St. Martha's Chapel, 1861 Holland Ave., New York City.
 2. Prof. V. P. Squires, State University, N. D.
 3. Prof. F. P. Ramsay, Prof. Bible and Religious Education, Henry Kendall College, Tulsa, Okla.
 4. Prof. Wm. J. Thompson, Drew Theol. Sem., Madison, New Jersey.
 5. W. Elwood Risinger, Director of S. S. & Young Peoples' Work, St. Paul, Minn.
 6. Prof. W. W. Phelan, State University, Norman, Okla.
 7. Prof. Robert L. Kelly, Earlham College, Richmond, Ind.
 8. Rev. J. Y. Montague, Toledo, Ohio.
 9. I. B. Berkson, New York.
 10. Prof. V. P. Squires.
 11. Dr. E. S. Lewis, Cincinnati.
- Prayer, Rev. John A. Rice, Ph.D., pastor St. John's M. E. Ch., St. Louis, Mo.

Second Session, Monday, February 28

Called to order by Prof. Theo. G. Soares at 2:10 p. m.

Prayer by Rev. Dr. Gammon, Chicago.

Voted to appoint Committee on Nomination to nominate officers and members of Council: Prof. L. A. Weigle, Rev. H. W. Gates and Prof. Eliza H. Kendrick.

Voted to appoint "Committee on Findings" to report principles to Council and later to Convention: Dr. Wm. I. Lawrence, Prof. Wm. C. Bagley, Prof. Hugh Hartshorne, Dr. Lester Bradner and Prof. Vernon P. Squires.

Paper: "Upon what Conditions can Churches of Different Denominations Combine in Training Week-Day Instruction?"—Myron C. Settle, Director of Religious Education, Disciples Church, Gary, Ind.

Address: "Are the Churches Competent for Week-Day Religious Instruction?"—Charles D. Lowry, Ass't Sup't of Schools, Chicago.

Paper: "Worship in Connection with Week-Day Religious Instruction."—Prof. Hugh Hartshorne, Union Theological Seminary, New York.

Discussion.

1. Rev. D. N. Glass, Sup't of S. S. of Detroit Conference, 82 Phil. Ave., W., Detroit, Mich.
2. Rev. Joseph M. Avann, Pastor, Meth. Ch., Gary, Ind.
3. Mr. Elmer T. Thienes, Director of Religious Education, First Congregational Church, New Britain, Conn.
4. Dean Bernard Iddings Bell, Episcopal Cathedral, Fond du Lac, Wis.
5. Rev. H. W. Farrington, Gary, Ind.
6. Seldon R. Roberts, Director of S. S. & Young People's Work, Amer. Bap. Pub. Soc., Franklin, Ind.

Prayer by Dr. Manning, Chicago.

Meeting adjourned at 4:30 p. m.

Third Session, Monday, February 28, 8:00 P. M.

Superintendent W. M. Wirt spoke on "The Gary Plan" and answered numerous questions from the floor.

Fourth Session, Tuesday, February 29

Meeting called to order 9:45 by Prof. Soares.

Prayer, Dr. Samuel Eliot, Boston.

Report of Program Committee. (Printed program.)

Paper: "The Problem of Curricula for Week-Day Religious Instruction."

- a. "From Roman Catholic Standpoint." Written by Rt. Rev. Monsignor P. R. McDevitt, Sup't, Parish Schools, Philadelphia, Pa. Read by Rev. Father Burke, Chicago.
- b. "From the Protestant Viewpoint." Dr. H. H. Meyer, Editor Board of S. S. of M. E. Ch.
- c. "From Jewish Viewpoint." J. Benderley, N. Y. City, Bureau of Ed. of Jewish Community. Read by I. B. Berkson.

Voted: That a committee be appointed to nominate officers for the Department of Public Schools: Pres. R. L. Kelly, Dr. H. H. Meyer and Sup't W. H. Hatch.

Paper: "Teachers for Week-Day Religious School."—Walter S. Athearn.

Discussion: F. P. Ransay.

Report of Committee nominating officers of Dep't of Public Schools: President, Prof. Vernon P. Squires, Univ. of No. Dak., Grand Forks, N. Dak.; Vice-Pres., Princ. Jesse B. Davis, Grand Rapids, Mich.; Recording Secretary, Miss Abbie P. Leland, Princ. School No. 60, New York City; Executive Secretary, C. D. Lowry, Ass't Sup't of Schools, Chicago, Ill. Members of Executive Committee: Prof. W. W. Phelan, State Univ., Norman, Okla.; Sup't W. B. Wilson, Topeka, Kans.; Mrs. Ella Lyman Cabot, State Bd. of Educ., Boston, Mass.

Closing prayer by W. C. Pearce of Intern. S. S. Ass'n.

Fifth Session, Tuesday, February 29, 2:00 P. M.

Prayer, Rev. Dr. Price.

Sup't W. B. Wilson—called away by illness—no paper left.

Paper: "What are the Reasons for Asking the State to Give School Credits for Religious Instruction?" Prof. Vernon P. Squires, State Univ. of No. Dak., Grand Forks, N. D.

Paper: "Possible Problems from the Educational Point of View." H. A. Hollister, A. M., Urbana, Ill.

Discussion: Pres. R. L. Kelly; Geo. H. Brimhall, Brigham Young University, Provo, Utah; Miss Laura H. Wild, Lake Erie College; Pres. Guy C. Wilson, L. D. Saints' Univ., Salt Lake City; Dr. Lester Bradner, Gen'l Bd. Rel. Ed. Protestant Epis. Ch., New York City.

Paper: "Digest on Parochial Schools." Prof. Norman E. Richardson.

Prayer, Rev. Dr. Bradshaw.

Sixth Session, Tuesday, February 29, 8:00 P. M.

President George B. Stewart gave his annual address. Dr. M. J. Exner presented a paper on "Sex Education and the High School Age."

Seventh Session, Wednesday, March 1, 9:30 A. M.

The annual business meeting of the Council, held in the English Room.

The annual meeting of the Association was held at 10:30 a. m. The Secretary's Report and the list of officers elected are printed elsewhere in this issue.

On Wednesday afternoon meetings were held of the Departments of Bible Teachers in Colleges, Theological Seminaries, Churches and Pastors, Sunday Schools, Training Schools.

On Wednesday night papers were read on "Progress in Moral Training in Public Schools" by Prof. W. C. Bagley and on "Moral Training in High Schools" by Principal Jesse B. Davis.

The Association of Church Directors held two sessions on Thursday.

BY-LAWS
OF
THE RELIGIOUS EDUCATION
ASSOCIATION

ARTICLE I

NAME, PURPOSE, PLACE, ETC.

Sec. 1. *Name.* The name of the corporation shall be "THE RELIGIOUS EDUCATION ASSOCIATION."

Sec. 2. *Purpose.* The purpose of this Association shall be to promote religious and moral education.

Sec. 3. *Place.* The business of said corporation shall be located in Chicago, in the State of Illinois, and its business offices at such places in said city as its directors shall from time to time direct.

ARTICLE II

MEMBERSHIP, KINDS, ETC.

Sec. 1. *Membership.* The membership of the Association shall consist of all persons who upon application have been duly elected

by the Executive Board and have paid the annual fees as required by the By-laws.

Sec. 2. *Kinds.* There shall be two classes of Members: Active and Life.

Sec. 3. *Active.* Active members shall be:

(1.) Any persons engaged in, or interested in, the work of religious or moral education.

(2.) Institutions and organizations thus engaged. Active members electing to pay annually from five to ten dollars shall be designated as "Active Contributing Members." Active members electing to pay annually from ten dollars upward shall be designated as "Active Sustaining Members."

Sec. 4. *Life.* Life members shall be any persons who have paid \$100.00 at any one time to the Association.

Sec. 5. *Duration of Membership.* A written application for active membership and its acceptance by the Executive Board, shall constitute an agreement between the applicant and the corporation to continue such membership and pay annual dues, unless written notice of discontinuance is sent to the General Secretary one month before the end of the year for which dues have been paid. Membership may be resumed on payment of the current fee.

Sec. 6. *Fees.* All fees shall become due annually at the date of joining the Association.

Sec. 7. *Voting.* Any active member of said corporation in good standing at the time of any annual or special meeting, shall be entitled to one vote.

Sec. 8. *Election of Members.* The Executive Committee shall pass upon the applications for membership and have the right to accept or reject any and all applications.

Sec. 9. *Publications.* All members whose fees are paid shall receive the current publications, including the magazine, "Religious Education," without extra charge, the membership fee of \$3.00 being credited as subscription for the same.

ARTICLE III

MANAGEMENT AND CONTROL

Sec. 1. *Board of Directors.* The affairs of the corporation shall be managed and controlled by a Board of Directors, who shall be elected by the active members of the corporation at the annual meeting of the members of the corporation.

The Board of Directors shall consist of twenty-one members elected for periods as hereinafter provided, and one member from each State, Province, or Foreign Civil District, having a membership of twenty-five or more in the Association, together with twenty additional members at large, all of which latter members shall serve for one year or until their successors are chosen.

In case of the twenty-one directors above, three are to be elected to hold office for the period of one year, or until their successors are elected, three for the period of two years or until their successors are elected, three for the period of three years or until their successors are elected, three for the period of four years or until their successors are elected, three for the period of five years or until their successors are elected, three for the period of six years or until their successors are elected, three for the period of seven years or until their successors are elected.

Sec. 2. *Annual Meetings.* After the year 1916 there shall be held, on the third Tuesday of the month next following the Annual Convention, of each year, annual meetings of the corporation for the purpose of electing directors whose terms shall have expired under the provision of the above section, and to transact such other business as may legally come before such meeting. Such meetings shall be held at the office of the corporation unless members are otherwise notified.

Sec. 3. *Special Meetings.* Special meetings of the corporation may be called by the Recording Secretary upon request of a majority of the Board of Directors, or upon written request to the Secretary by seventy-five members of the corporation.

Sec. 4. *Qualification.* Any person a member of the corporation may be elected a director. The vote shall be by ballot, and a majority of those voting shall be necessary for an election.

Sec. 5. *Vacancies.* Vacancies on the Board of Directors may be filled by the directors at a meeting regularly called or held.

Sec. 6. *Compensation.* No director shall receive a salary or compensation for services as director.

Sec. 7. *Quorum.* One hundred members of the corporation present in person or by proxy shall constitute a quorum for the transaction of business at any regular meeting and seventy-five present in person for any special meeting of the Association.

Sec. 8. In order that every member may have the opportunity to vote in the election of officers the following shall be the procedure for annual elections: At the Annual Convention a nominating committee of seven shall be appointed by the president. This committee

shall report nominations for President, First Vice-President, Sixteen Vice-Presidents, and the Board of Directors at the regular business meeting of the convention. The members of the Association shall vote by ballot upon the committee's report. The list of nominations thus approved shall be printed and sent to every member with a proper form of proxy in order to vote for these nominees or for such others as any member may nominate, at least two weeks before the annual meeting for the election of officers.

ARTICLE IV

MEETING OF DIRECTORS, QUORUM, ETC.

Sec. 1. *Directors' Meetings.* The first meeting of the Board of Directors shall convene immediately upon the adjournment of the regular annual meeting of the members.

Sec. 2. *Special Meetings.* Special meetings of the Board of Directors may be called at any time by the President, and in his absence by the Recording Secretary, by application in writing by fifteen members of the Board of Directors, by mailing to each Director, at least three days prior to the date of such meeting, a written or printed notice, stating the object, time, and place of such meeting.

Sec. 3. *Quorum.* A quorum shall consist of seven members of the Board of Directors, but directors less than a quorum may adjourn the meeting to a future day.

ARTICLE V

OFFICERS, DUTIES, ETC.

Sec. 1. The officers of the corporation shall be a President, First Vice-President, Sixteen Vice-Presidents, to be elected by the members of the Association, at the regular meeting, and Recording Secretary, General Secretary and a Treasurer, to be elected by the Board of Directors at its first meeting, and which officers shall hold their respective offices for a period of one year, or until their successors are elected and qualify. The following officers, President, First Vice-President, Recording Secretary, General Secretary and Treasurer, so elected, together with the twenty-one directors first described in Paragraph Two of Section I, Article III, of these By-laws, shall constitute an "Executive Board," which shall meet as often as the conduct of the business of the corporation may require,

and shall make a report at each annual meeting of the Board of Directors, and at each Annual Convention of the Corporation, and at each annual meeting of the corporation. Any director is eligible to election as an officer.

Sec. 2. *President.* The President shall preside at the meetings of the Association and of the Board of Directors, shall prepare the program for the general sessions of the annual conventions, and shall perform the duties usually devolving upon a presiding officer. In his absence the first Vice-President in order who is present, shall preside, and in the absence of all Vice-Presidents, a *pro-tempore* Chairman shall be appointed on nomination, the Recording Secretary putting the question.

Sec. 3. *Recording Secretary.* The Recording Secretary shall keep a full and accurate report of the proceedings of the general meetings of the Association, of all meetings of the Board of Directors, and of all meetings of the Executive Board.

Sec. 4. *Treasurer.* The Treasurer shall receive, and hold, invest, or expend, under the direction of the Executive Board, all money paid to the Association; shall keep an exact account of receipts and expenditures, with vouchers for the latter; shall render the accounts for the fiscal year ending April 30th, to the Executive Board, and when these are approved by the Executive Board, shall report the same to the Board of Directors. The Treasurer shall give such bond for the faithful discharge of his duties as may be required by the Executive Board. The Board of Directors shall have oversight of all the interests of the Association, except those herein intrusted to the Executive Board.

Sec. 5. *Executive Board.* The Executive Board (1) shall provide for the safe keeping and expenditure of all funds of the Association; (2) shall carry into effect the actions of the Association and of the various Departments; (3) shall publish the report of the Conventions, of Departments, and of Special Committees, of such other material as shall further the purpose of the Association in the journal "Religious Education," or by other suitable means. The Executive Board shall elect its own chairman.

Sec. 6. *General Secretary.* The Executive Board shall fix the salary of the General Secretary, and have the power to employ other necessary secretaries, and fix their compensation and their terms of office.

Sec. 7. *Quorum.* A quorum shall consist of seven members, but members less than a quorum may adjourn the meeting to a future date.

ARTICLE VI

DEPARTMENT, COUNCIL OF RELIGIOUS EDUCATION, ETC.

Sec. 1. *Departments.* For the work of investigations, special studies and conferences the Association shall maintain organized Departments as follows: (1) The Council of Religious Education; (2) Universities and Colleges; (3) Theological Seminaries; (4) Churches and Pastors; (5) Sunday Schools and Teacher Training; (6) Public Schools; (7) Private Schools; (8) Fraternal and Social Service; (9) Training Schools; (10) Christian Associations; (11) Young People's Societies; (12) The Home; (13) Libraries; (14) The Press; (15) Foreign Mission Schools; (16) Summer Assemblies.

Sec. 2. *Other Departments.* Other departments may be organized on the approval of the Executive Board as hereinafter provided.

Sec. 3. *Voting.* In each department except the Council of Religious Education the voting membership shall consist of members of the Association.

Sec. 4. *Organization.* Each of the Departments under the Association shall be organized with a President, a Recording Secretary, and an Executive Secretary. The President shall preside at the meetings of the department, and shall perform the other duties of a presiding officer. The Recording Secretary shall keep a record of the proceedings of the meetings of the department, and a list of the members of the department. The Executive Secretary shall be appointed by the Executive Board, and shall hold office continuously, subject to the action of the Board. His duty shall be to keep the machinery of the department in motion. The President, the Secretaries, and not less than three nor more than seven members of the department, shall constitute the Executive Committee for the department, all of whom shall be elected by ballot on a majority vote of the members of the department present and voting at a meeting held at the time of the annual convention, and they shall hold office for one year and until their successors are chosen. The action of these departments shall be recognized as the official action of the Association only when approved by the Executive Board. In the event of any department failing to hold an election the officers shall be appointed by the Executive Board.

Sec. 5. *Council of Religious Education.* The Council of Religious Education shall consist of sixty persons, active members of the Association. Membership in the Council shall be by election, ten

members being elected yearly for a term of six years. The absence of a member from two consecutive annual meetings of the Council may be regarded as equivalent to resignation of membership, and a new member may be elected for the unexpired term. There shall be a regular annual meeting of the Council, in connection with the annual meeting of the Association. Election of members of the Council by the Council shall take place at this meeting.

The Council shall have for its object to reach and to disseminate correct thinking on all general subjects relating to religious and moral education. Also, in co-operation with the other departments of the Association, it shall initiate, conduct, and guide the thorough investigation and consideration of important educational questions within the scope of the Association. On the basis of its investigations and considerations the Council shall make to the Association, or to the Board of Directors, such recommendations as it deems expedient relating to the work of the Association.

There shall be appointed annually some person to submit at the next annual meeting a report on the progress of religious and moral education during the year; this person need not be selected from the members of the Council.

The Council shall elect its own officers and adopt its own by-laws, provided that these shall not be inconsistent with the Constitution and By-laws of the Association.

ARTICLE VII

AMENDMENT, OR ALTERATION, OF BY-LAWS

Sec. 1. *Amendment.* These By-laws may be modified, amended or altered at any annual meeting, or at any adjourned session of such annual meeting.

ARTICLE VIII

RECOMMENDATIONS

Sec. 1. *Recommendations.* Recommendations concerning the policy of the organization, or officers to be elected, may be made to the members of the corporation, Board of Directors, or the Executive Board by the members present at the Annual Convention, which recommendations shall be followed and adhered to as far as possible.

ARTICLE IX

RULES

Sec. 1. *Rules.* Roberts "Rules of Order" shall be the rules used in the conduct of all meetings.

NEWS AND NOTES

The Princeton Alumni Weekly for December 1, 1915, contains an interesting statement on the Unification of Princeton's Religious Work.

The Methodist Book Concern now publishes, for the use of schools using the graded system, "The Graded Sunday School Magazine."

There has been organized, under the leadership of students at the University of South Carolina, a University Commission on Southern Race Questions.

The "University Weekly News," Columbia, S. C., for January 14, published a remarkable open letter to the college men of the South on the subject of lynching.

The University of South Carolina recently issued a bulletin on "Some Suggestions for Moral Betterment" prepared by Prof. Patterson S. Wardlaw.

The January issue of "Social Hygiene" contains an interesting article on "The Opportunity of the Press as a Moral Educator" by Erie C. Hopwood.

Since the Methodist Board of Sunday Schools was organized in 1908, the Sunday school membership of that church shows a gain of over a million and a quarter students.

The new officers of the Association of American Colleges are: President, Henry C. King; Vice-President, William A. Webb; Secretary-Treasurer, R. Watson Cooper.

The Sunday School Council reports that the total enrollment in the Sunday schools of the twenty-eight affiliated denominations amounts to 18,129,968 and the net increase of the past year was 965,305.

The second conference on the Co-ordination of Organizations in different religious fields is to be held under the auspices of the Commission on Federated Movement of the Federal Council of Churches, at Atlantic City, June 2-5.

"Unity" the organ of All Souls Church in Chicago, published a sixteen page pamphlet giving an outline of a seven-year course in the history and practice of religion. References for each person are also given. The pamphlet is sold for 15c.

At the annual meeting of the Sunday School Council, the following officers were elected: President, I. J. Van Ness (Southern Baptist); vice-president, S. A. Weston (Congregational); secretary, George T. Webb (Baptist); treasurer, D. M. Smith (Southern Methodist).

The National Convention of the Anti-Saloon League of America will be held in Indianapolis from June 26 to 29th. A good deal of time will be devoted to schools of methods where the latest scientific word against the war on beverage alcohol will find utterance.

A "Social Service Letter" is issued by the committee on social service in the Church of the Disciples, Boston, in which the director of religious education, Miss Clara Beatley, states the forms of activities for different groups in the church and the reasons for them.

The Council of Church Boards of Education is taking steps toward a co-operative effort in a nation-wide campaign for Christian education. At first a few cities are to be selected for demonstration and experimental campaigns in which the boards of the different churches will unite.

The legislature of Alabama passed, in 1915, a law requiring all private and denominational schools to report on uniform blanks the statistics of enrollment, instructors, attendance, course of study, length of terms, cost of tuition, funds, value of property and the general conditions of the school.

The Rev. Otis G. Dale, Director of Religious Education at Immanuel Church, Los Angeles, has prepared and published a very interesting chart giving a comprehensive view of the organization and work of "The Efficient Church." He classifies the aspects of the work of the church under worship, instruction, evangelism and service.

The Commission on Religious Education of the National Council of Congregational Churches has issued a bulletin entitled "A Program of Religious Instruction and Training in the Local Church." It considers: The church's work of instruction and training; the available material and agencies and the program in detail, the latter taking children by groups up to twenty years of age.

Reprints have been made of the following articles appearing in the February issue of RELIGIOUS EDUCATION: "The Week-Day Church Schools of Gary," A. A. Brown; "The North Dakota Plan of Bible Study," V. P. Squires; "Co-operative Study of the Re-

ligious Life of Children," prepared by a special commission of the Department of Sunday Schools. Copies will be sent on application to the office of the Association.

The 39th convention of the Young Men's Christian Associations of the United States and Canada will be held in Cleveland, May 12 to 16. A large part of the time of the convention will be taken up with reports of commissions which have been dealing with matters of wide interest and concern for the Association movement.

"The present membership in the Associations is 620,799; the annual expenses have grown to \$12,924,701; the number of Associations owning buildings is 759, and the value of these buildings has reached the enormous figure of over \$77,483,448."

The three-volume encyclopedia of the Sunday school and its work called "The Encyclopedia of Sunday Schools and Religious Education," published by Thomas Nelson & Sons is sufficiently significant to call for attention in addition to the review given in another column. It marks the completion of a courageous and valuable enterprise, initiated by the late Dr. John T. McFarland and carried to completion under the leadership of Professor B. F. Winchester. A work involving so much preliminary labor and so great an expense in publication suggests the place into which modern church activities in religious education are coming. A set on the reference library in the church will be one sign that the church means business.

One of the Roman Catholic Churches of Cleveland is rendering service by offering to train American citizens. The following letter of invitation explains the scheme:

"CITIZENSHIP CLASSES OF ST.....
CATHOLIC NIGHT SCHOOL
Date.....

"Dear Sir:

You have made application for your *citizenship papers* at the office of the Naturalization Clerk. St.....Parish is interested in you as you take this step.

"In order to become an American citizen you must appear before a judge for an examination in court. At this examination you must speak the English language and be familiar with the principles of our government. St.....Parish, through its night school, offers you a course in citizenship. This course will help you to prepare for the examination. Now is the time for you to join this Naturalization Class.

"The course will be... weeks long. In addition to the regular lessons by the teacher, there will be illustrated talks and lectures on citizenship by lawyers, judges, and public officials. Several trips

will be made to public places of interest such as the City Hall, Public Library, and County Court House.

"The class will meet evenings.

"REMEMBER the first session will be
evening,at 7:30 P. M.

"PLACE: St. School.

"If you come that evening we will explain everything to you.

(Signed)
PASTOR."

Wesley College, Fargo, North Dakota, describes its new "Department of Religious Education" as follows:

It is not the purpose of the College to start a theological seminary but in response to a widely felt need and demand, to provide courses in religious and moral education. Four classes of students are especially provided for: (1) the lay worker seeking increased efficiency; (2) the student preparing for professional studies in seminary, association, settlement or other training school; (3) the worker desiring supplemental training or seeking up-to-date methods; and (4) all wishing to participate more intelligently in the moral and religious activities of home, church, and community. Fargo College desires to help in placing an intelligent and trained worker in every town and hamlet, who, whether as vocation or avocation, will work for the bettering of the social, moral, and religious life of the community.

The regular course leading to full certificate involves sixty-four hours of credit work, of which thirty-two hours must be selected from Group I. The balance may be made up in Group II.

GROUP I

On completion of thirty-two semester hours of the work listed under this department, a certificate in Religious Education will be granted. A maximum credit of twenty hours will be granted students of other standard colleges, the balance to be made up, avoiding duplications, from the work listed under Section I.

Biblical History and Literature, 9 hours.

Theory and Methods of Religious Education, 9 hours.

Philosophy and Education, 6 hours.

Sociology, Religious Art, and Music, 8 hours.

SECTION II: Selected courses from the several college departments. In a state where so many nationalities are represented, we urge consideration of the courses offered in the modern languages.

ANOTHER OHIO PLAN OF CORRELATED INSTRUCTION

The Wyoming Plan affects the high school only. The work is voluntary on the part of the pupil but he is expected to take it unless excused upon a written request from his parent or guardian. The plan differs from others in this: the pupils do not leave their class rooms to go to the churches, but the pastors go to the high school, and instead of each pastor teaching the pupils of his own denomination, he teaches all in the grade assigned to him. The lessons are given from 11:15 to 12:00 on Wednesdays of each school week. The four years' course in Bible Study counts one credit of the sixteen required for graduation. There are no Jewish children in the high school. The Catholic priest was invited to teach the Catholic students in a separate room but he declined. The Catholic students have been excused and have made no complaint; on the contrary, many have spoken favorably of the plan.

The lessons for the first year are based on "Moninger's Training for Service." The Old Testament is taken up during the first semester and the New Testament the second. In the Freshman year the emphasis is placed upon the historical rather than the literary side of the Bible. The course is not completed for the other three grades, it being thought best to give all grades the freshman course the first year, but it will probably be as follows: Sophomore year, Old Testament in detail, with study of books and literary composition; Junior year, the Ethical Teachings of Jesus; and the Senior year, the Social Teachings of the New Testament. The work so far has been seemingly satisfactory to all. Pastors and pupils have enjoyed the work together and an awakened interest in the study of the Bible has been manifested in many of the homes throughout the village.

C. S. FAY

Superintendent of Schools, Wyoming, Ohio.

BOOK REVIEWS

THE MEANING OF EDUCATION, *Nicholas Murray Butler*. (Chas. Scribner's Sons, New York, \$1.50 net.) In this new and enlarged edition President Butler gives us fourteen new essays dealing with such topics as "Training for Vocation and Avocation," "Waste in Education," "Religious Instruction and its Relation to Education," "Discipline and the Social Aim in Education," altogether making the equivalent of a new book in which the standard set by the first edition is advanced and heightened.

CHRISTIAN WORKER'S MANUAL, Vol II, The Sunday School, *Noah E. Byers*. (Mennonite Pub. House, Scottdale, Pa., 60c cloth, 25c paper.) An elementary manual with the good feature of rather more on principle than on devices. The author holds that the responsibility for teaching the Bible cannot rest on the public schools but must be thrown on the family and the church.

THE DAWN OF RELIGION IN THE MIND OF THE CHILD, *Edith E. Read Mumford*. (Longmans, Green & Co., New York, 50c net.) A welcome, sensible and helpful study. Written by the author of "The Dawn of Character" it traces the development of religious ideas, feeling and ideals in the child, using, in a sane manner, much material gained by observation of children. It is to be hoped that this is but the first of many monographs from many observers in this field. Those who are interested are reminded that the plan of inquiry in the child's religious life, published in the February issue, is now reprinted and available as a pamphlet. Copies will be sent on application to the office of the Association.

MORAL TEACHING AS LIFE-REVELATION, *Frederick J. Gould*. (Watts & Co., London, 3d.) A pamphlet reprinted from the "Educational Times" showing the method of awakening judgment and will through Mr. Gould's plan of moral instruction.

FIFTY YEARS OF ASSOCIATION WORK AMONG YOUNG WOMEN, *Elizabeth Wilson*. (National Board of Y. W. C. A., New York, \$1.35 cloth; \$1.60 leather back.) A history of the Young Women's Christian Associations in the United States, showing the development of the work, its later phases of special emphasis and the several forms or departments of the present activities. A valuable handbook in a most interesting field, revealing a remarkable variety of activity and of sane constructive work.

METHODS OF TEACHING THE JEWISH RELIGION, In Junior and Senior Grades, *Julius H. Greenstone*. (Jewish Chautauqua Society, Philadelphia.) A practical textbook for Jewish religious school teachers which takes up the process of teaching religion first through instruction in the ceremonies and institutions of Judaism and; second, in the principal phases of Jewish faith. Twenty lessons in all, containing the teaching material. The book is most impressive

as indicating the seriousness with which the Jewish schools are facing their task and the ample and careful provision which the Correspondence School for Religious School Teachers, conducted by the Jewish Chautauqua Society, is making for their synagogue schools. While the material of teaching is well arranged and quite ample it would seem as though the book would be greatly increased in value if there were more explicit directions on teaching method.

SOME PRINCIPLES OF TEACHING AS APPLIED TO THE SUNDAY SCHOOL, *Edgar W. Knight*. (Pilgrim Press, Boston, 75c net.) At last we have a book on the teaching process written from the point of view of modern pedagogy and prepared for the teacher of religion in the Sunday school. The first chapter contains an historical review of the Sunday school, the second, and third, general discussion of the problems of Sunday-school teaching. Then follow chapters on Knowing the Lesson. Teaching the Lesson and on the pedagogical principles involved. This is surely one of the most practical, simple and yet thoroughly helpful texts we have seen in this field.

CHILD STUDY AND CHILD TRAINING, *William Byron Forbush*. (Charles Scribner's Sons, New York, \$1.00 net.) Prepared as a guide and handbook for the study of children. It is strongest on the practical side, in fact, there is very little material on psychology and a large amount of helpful and practical direction in the problems of moral training. The book will be found useful for mothers' clubs and for classes ready to follow its suggestions on practical experiments.

THE TWENTIETH CENTURY OUTLOOK UPON HOLY SCRIPTURE, *Edward Lowe Temple*. (B. F. Johnson, Washington, D. C.) Might be called a layman's introduction to the English Bible. After a brief discussion of inspiration and authority the author gives a running narrative of the Biblical material. While some of the most generally accepted results of modern criticism are recognized the tendency is to accept the order and the different statements very much as they are found in the book itself.

HEALTH AND THE WOMAN MOVEMENT, *Celia Duel Mosher*. (National Board of Y. W. C. A., New York, 25c.)

A CHALLENGE TO LIFE SERVICE, *Frederick M. Harris and Joseph C. Robbins*. (National Board of Y. W. C. A., New York, 50c.) In the College Voluntary Study Series, an exposition of the meaning of the Kingdom of God in modern life and especially to the modern young person. The chapters lead to a consideration of the opportunities of Christian service and to the choice of a life work; the point of view is excellent. This is a capital little textbook but one cannot but wish that there had been a more adequate recognition of the really religious character of the many forms of service outside the church.

CENTRAL CONFERENCE OF AMERICAN RABBIS, Yearbook Vol. XXV, Charlevoix, Mich., 1915.

THE ENCYCLOPEDIA OF SUNDAY SCHOOLS AND RELIGIOUS EDUCATION, edited by *John T. McFarland, B. S. Winchester and others.* (Thomas Nelson & Sons, New York, three volumes, half leather, \$15.00 the set.) Without doubt this is the most important and comprehensive general work yet issued in the field of the Sunday school and of religious instruction in the church. Here is a marvelous wealth of information minted from the practical experience of the recognized leaders in Sunday schools through the world and here also are some of the best expositions of the theories and principles underlying the work of the school. The list of nearly four hundred contributors includes nearly all those who have won recognition in the field of religious education. With his usual wisdom Dr. McFarland selected these men and women, each to write on the one or on a few topics on which they had earned the right to speak with authority, so that there is an unusually small proportion of padding and space-writing. The history of the school is developed with fulness in several articles by Emily P. Fell, Henry F. Cope and others; but it is a pity that this historical material is scattered through the several volumes, without connecting references and under vague titles. Indeed the arrangement of topics is one of the weaknesses of this work. The organization of the school, the principles of gradation and the many problems of management are all treated in detail and with some fulness. In fact the varied treatment of the details of management will constitute one of the strong and valuable features which will appeal to superintendents and leaders. On the whole the modern point of view is in the ascendancy all through the volumes; one catches the proper assumption that the school must be an educational institution and must therefore follow fundamental educational principles. The work of the men who have wrought the change implied in this new position is recognized and their plans are to the forefront. It is when we come to deal with the claim that this is an encyclopedia of "religious education" as well as of the Sunday school that we must raise a protest. The field of religious education is altogether too broad for the range of topics treated. Religious education must include many agencies which have but the scantest treatment here and it involves fields of scientific inquiry which are either omitted or treated very briefly and superficially. It would be fairly correct to describe this work as a cyclopedia of religious education in the Sunday school, and as such we would give unstinted praise for the work and award it the first place amongst the works required for the church library for Sunday-school workers. In so brief a review as these pages afford it is impossible to do justice to all the many careful articles. Altogether the work may be described as

the most comprehensive collection of excellent material on the theory and method of the Sunday school that has ever been published, a monument to the memory of a brave pioneer, Dr. McFarland, and an indispensable guide to all Sunday-school workers.

(H. F. C.)

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION, *Charles E. Rugh, Laura H. Wild, Frances V. Frisbie, Clarence Reed, Amos B. West.* (N. E. A., Ann Arbor, Mich., 30c.) In this monograph are the prize-winning essay by Prof. Rugh and those which were selected by the judges in the competition conducted by the N. E. A. for essays on the theme "The Place of Religion in Education, with an Outline of a Plan to Introduce Religious Teaching into the Public Schools." Very naturally the interest of persons familiar with the problem centers on the treatment of the second part of the theme. Few educators question the essential place of religion, but how can you get it into the curriculum of state schools? Prof. Rugh answers by showing that, "at its best, public school teaching must be and is inspired and guided by the religious motive, because of the nature of education, and that the general recognition of the religious implications of all good school work is the first step toward a more adequate religious development of all of the boys and girls of the nation." This is a position with which surely all will agree.

The essential difficulty he faces when he says: "Religion is not something that can be made an object of study, as is spelling, or algebra, or history. There could be a subject of instruction and a worthy one, too, worked up concerning religion, just as there has been such a subject worked up concerning the civil war; but the school subject about the war is not the war, has very little relation to it, and indeed may be of questionable value. Religion is not something mysteriously hidden away in language to be gotten into the child's memory or mind through the eye or the ear by verbal instruction. Religious education is not instruction in the Bible. The Bible is the greatest set of books in the world concerning the fundamental problems of life and religion. No complete system of education can ignore it; but religious education is something other and something more than instruction in the Bible. There can be and there has been much instruction in the Bible and about the Bible that has little relation to life."

We begin to see the essential features of his solution when he says "Nothing short of a life inspired and guided by the best and greatest motives, that is, by religious motives, can introduce religious teaching into the education of children." And again, "The single principle that must rule in all these plans is this: the religious life of the child can be nourished only by the inner religious vitality of the social life in which the child lives. Religious teaching cannot be thrust into the schools by an instruction program.

The program will come when the development of the social life prepares the way and demands it." Then follows an outline of the plan of instruction which will surely disappoint any who have hoped to find a cut-and-dried curriculum in religious literature and history. In essence Prof. Rugh would develop the present religious implications in the school itself and in its work; he recognizes the impossibility and futility of Sunday-school instruction in public schools and would leave that to the church and home while developing in the school all the material as in the light of the religious concept. He gives his plan in detail by grades.

We have given so much space to this prize essay because of its intrinsic value—it should be read by all interested in religious education—and also because it will be remembered the Religious Education Association declined the proffered prize fund on the ground that the theme as originally stated *assumed* that it was possible to teach religion in state schools, an assumption to which the officers of the Association were not prepared to commit themselves. The position they took is almost precisely that which Prof. Rugh elaborates in the prize-winning essay.

Professor Wild develops the thesis that it is necessary and possible to teach in the schools the general, broad and fundamental religious ideas. Miss Frisbie's plan develops ideals of life and training in right living by correlating these to the regular school work.

(H. F. C.)

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To Ministers, Superintendents, Teachers:

Workers in religious education this spring more than ever before are thinking about their teaching in terms of CONSTRUCTIVE STUDIES. Pastors and superintendents are noting strong courses for their Sunday schools; principals and day-school teachers are finding courses they have sought for their classes. Now is the time to examine, to discuss and to decide in a leisurely manner what you will teach next fall.

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